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HISTORY

OF

*PEREGRINUS PROTEUS.*

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HISTORY  
OF  
PEREGRINUS PROTEUS  
THE  
PHILOSOPHER.

By C. M. WIELAND.

TRANSLATED FROM THE GERMAN.

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IN TWO VOLUMES.

VOL. II.

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LONDON:  
PRINTED FOR J. JOHNSON, IN ST. PAUL'S  
CHURCHYARD.

MDCCXCVI.

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# HISTORY

PEREGRINUS PROTEUS

THE

PHILOSOPHY

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BY C. M. BELLAND

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MCCCLXXV

HISTORY OF  
THE ROMAN EMPIRE  

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**PEREGRINE AND LUCIAN.**

**DIALOGUE IN ELYSIUM.**

**LUCIAN.**

**I MUST** confess, friend Peregrine, That thou carriedst away with thee from the villa Mamilia ample materials for self-conversation. Cold as I am, I can pretty well transport myself into thy situation; and I doubt much whether, for a young man who went thither with such high

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expectations, a more painful one can be imagined.

## PEREGRINE.

I have no need to assure thee, that what pained me most, was not the loss of the luxuries and pleasures with which the beautiful Roman and her artful friend had entertained me for a whole year. Even the disappointment of those enthusiastical expectations which had drawn me to Halicarnassus, gave me so little uneasiness; that, on the contrary, I could now hardly comprehend how it was possible for me so far to impose upon myself about a Venus Urania, as the primitive source of beauty and perfection; and that it was this marble statue, which in fact was neither more nor less than the image of a voluptuous woman. The whole of my former turn of mind had already long since undergone a great revolution, by the natural

natural consequences of my new experiences. The warmth of my imagination was abated. All that was illusion in my extatic dreams and visions, appeared to me as illusion; and I thought I now very clearly perceived, that, in so far as it might be ever possible for me to attain to what had been so very much the object of my wishes, the elevation of my being, and of my susceptibility for the influences of celestial natures, it at least must be brought about in a quite different way from that on which I had been led by the hand of the very spurious daughter of Apollonius into the arms of a Venus Mamilia.

But, when the fantoms, which I had been doating on as truth, were dissipated, the space they occupied, if I may use the expression, was still remaining. To fill up that monstrous void I now felt within, was at present what I wanted most.

I had lost my way, but the mark which I wished to reach, stood ever undisplaced at an obscure distance before me, as the only aim of my existence; and till I should find some other way, that would lead me to it, there was no happiness, no rest for me. The condition wherein I pass several days, in this state of mind, forms the deepest shades in the large picture of my terrestrial life, from whence I delineate to thee at present the lightest passages. All that I can recollect of it is, that it seemed impossible for me to work my way out of this void, this uncertain tossing to and fro, this ever deceitful struggle to find ground under my feet in a bottomless morass; and this impossibility was insupportable to me. I wandered hither and thither, unable to remain in any place; and, as I now held myself safe from any farther seductions on the part of the Roman dame, I returned along the Ionian coast,



coast, and at last, about the beginning of the vernal season, arrived again at Smyrna, without any remarkable accession of sprightliness to my mind from the bodily invigoration I had got from this rambling journey.

The first thing I did was to go and visit the aged Menippus; who had been the innocent cause of all the adventures I had been in since our first interview: but I found him no more among the living. The sight of the innumerable multitude of foreigners with which this great seat of commerce abounds, and amongst whom were many Ægyptians, Syrians and Armenians, revived in my mind the thought that had carried me a year and a half ago to Smyrna; and determined me, in pursuance of it, to put myself on board the first ship that was bound for Laodicea.



While I was busied in making the necessary preparations for so long a voyage, it happened, one day, that, as I was taking a solitary walk, as I used almost every evening to do, along a part of the coast where the print of a human foot was very rarely to be seen, I was met by a man, who appeared to be as much a stranger in the place as myself, and who, by his mien and deportment, as well as by his garb, which seemed to denote him an Assyrian or a Phœnician, attracted my attention. Never had I seen united in one countenance, so much thoughtfulness with so much fire, so gloomy a look with so open a brow, and something so attractive with such a venerable gravity. I found him, on my turning round the corner of a projecting rock, sitting on a stone in a natural niche excavated by time, with an unfolded book upon his knees, in which he had been studiously reading, when my unexpected appearance

pearance moved him to look up. He cast a penetrating glance at me from under his black overhanging eyebrows, and then immediately let fall his eyes again upon his book. I know not what secret chord was touched within me at the sight of him; but my first suggestion was to accost him: yet there was something so little inviting in his looks, that I did not venture it. I struck deeper into the forest, which on this promontory extends nearly to the shore; and, on my return, I found the stranger no longer there.

The following evening a more than ordinary degree of anxiety hurried me on to the same spot. I long looked about me in vain for the stranger, whom, I know not wherefore, I mightily wished to have met again. All the vast region round was solitary, silent and tremendous. My reflections grew more and more perturbed. I stood leaning, with

a downcast look, against the stump of an aged oak : when all at once, I perceived the stranger walking slowly by me. He stopped short for a moment, raised an attentive look upon me, which seemed to me significant, though I was unable to decypher it ; and, on my taking the resolution, after some wavering delay, of following him, he was again quite lost to my sight.

The man began to discompose my mind. I retired ; but his image kept with me ; I could not get rid of it ; and I believe that he appeared to me in a dream. Something that I could not explain to myself held me back, on the third evening, from visiting for a third time the solitary place, where I had twice already beheld this surprising phenomenon : but another something, as inexplicable as the former, impelled me thither, almost against my will. Fatigued, I sat down upon the stone where  
I had



I had for the first time seen the stranger, and, with my head supported on my right hand, had fallen into my usual train of meditations; when at once he stood again before me.

LUCIAN.

It must be confessed, Peregrine, that all thy adventures, have a very peculiar commencement—always so solemn! so mysterious!

PEREGRINE.

This, Lucian, is the last that begins so; and, though my curiosity was excited, yet the stranger gained nothing by this uncommon way of seeking my acquaintance; but made me summon up all my prudence, which indeed is not saying much, for being on my guard





"nus," said the stranger, in a tone that immediately found the way to my heart, and with a look that pierced, like a sun-beam, into the dark recesses of my soul—"thou flyest from thy good genius!"—At this address I stood fixt, and, instead of giving him an answer, collected together all the coldness I had in my power, to look him in the face, with an air of incredulity and surprise: but I very much doubt, that the effect was obedient to my will; for while he spoke an awful tremor ran through all my veins, and the involuntary astonishment at hearing myself addressed in my proper name, by so extraordinary a stranger, in so singular a speech, instantaneously defeated my endeavours to make this curious being recoil with terror at my affected coldness.

LUCIAN.

Here we have it!

## PEREGRINE.

"Canst thou," continued he, in the same engaging accents, "canst thou believe that mere chance has brought us together? There is no such thing as chance. We were to meet each other, and we met."—I felt myself overpowered. I sat down again upon the stone, and the stranger seated himself over-against me on a piece of the rock that lay conveniently in that situation.—"Thou shunnest mankind," he proceeded, as I seemed to be tongue-tied, "thou seekest solitude, thou seekest rest, and livest at war with thyself; thou longest after light, and art tossing about in darkness. Still so young in years, already so rich in experience! But a few months ago, so beautiful a flower! where is now thy glossy bloom? Harpies in airy forms have blighted it with their pestilential breath! The proud Ixion thought to embrace



“embrace the queen of the gods; happy,  
“if the pretended goddess had dissolved  
“into a cloud on his bosom! but he  
“was melted himself in the arms of a  
“Siren.”—And all this thou readeſt in  
my face? exclaimed I, in conſternation  
and amazement: wonderful being! who  
art thou?—“Not what perhaps thou  
“deemeſt me, though more than I may  
“ſeem. Thou haſt been long enough  
“deluded, Peregrine! it is time that  
“the way of truth ſhould be opened to  
“thee. I called myſelf thy good ge-  
“nius, for I perform his office with  
“thee; and, although in reality I am no  
“more than thyſelf, yet, in the hand of  
“him whom I ſerve, I may be an inſtru-  
“ment to thy deliverance.”—Thou con-  
ceiveſt, dear Lucian, that my ſurpriſe  
muſt have increaſed every moment.  
How could the ſtranger be as familiarly  
acquainted with the moſt hidden parti-  
culars



culars of my life as if he had actually been my genius: I beg he should not.

LUCIAN.

Thy old servant had again been babbling.

PEREGRINE.

Then he must have told more than he himself knew.

LUCIAN.

He knew, however, something, if not all; and so artful a man as thy stranger seems to me, needed but a few fragments of accounts in addition to what thy own presence told him, for pretty easily unravelling the mystery of thy person.

PEREGRINE.

In fact I suspected something of that sort myself; and this surmise just gave  
so

so much fuel to the last spark of distrust, which the openness of the stranger had left in me, that his discourse had not the entire effect upon me, that he might have expected. But this too he read in my face. "I do not wonder, added he, that thou art indeterminate what to think of me. Nothing is what it appears to be, though to the enlightened every thing appears to be what it is. Nature is a hieroglyphic, to which but a few have the key, and man knows all other things better than himself. He is like a king's son exposed in his infancy; who, being brought up by shepherds, falls among a band of robbers, and, through a thousand perplexing accidents and adventures, at length grows grey without once having had a surmise of his origin and to what he was born. What consolation is it to the sightless man that it is sunshine all around him? What is it to the beggar that there is gold in the bowels

"bowels of the earth? The life of man  
 "which seems to be his all, is nothing;  
 "ever swallowed up by a moment that is  
 "already past, ere he was aware that it  
 "was come; it is nothing! But, O that  
 "mankind might know it! O that the  
 "thunder which is to awake the dead,  
 "might thunder it into their souls! it is  
 "pregnant with the future, which is  
 "every thing!"

My stranger gave forth this curious  
 oracle in a kind of rapture, with spark-  
 ling eyes, and in I know not what more  
 than human tone of voice, insomuch  
 that it seemed to overwhelm me; and I  
 lost all courage to ask him what he meant  
 by it. After having for some time looked  
 at each other in silence, he took up the  
 discourse again, and said, in milder ac-  
 cents, but assuming continually more so-  
 lemnity as he proceeded: "Thou art cal-  
 led to a high destination, Peregrine!—  
 A mighty



"A mighty voice from heaven is gone  
 "forth into all lands. The invited are  
 "many, but the number of the elect is  
 "small. We are now at the eve of a  
 "dreadful revolution of things. The  
 "light is broke forth in the midst of  
 "darkness; the kingdom of dæmons and  
 "their servants is verging to a terrible  
 "end. The city of God is already de-  
 "scended, though hidden, by the very  
 "stream of light that issues round it, from  
 "the dazzled eyes of the profane: but,  
 "like the morning sun from the clouds,  
 "it will suddenly burst forth; the na-  
 "tions of the earth will assemble them-  
 "selves to it, and the coruscations of its  
 "rays will flash destruction on the ene-  
 "mies of light."

LUCIAN.

"Better and better! I know thy man  
 by this prophecy. The honest gentry  
 to

to whom he belongs, continued to threaten the world with a dreadful revolution of things, till they got it in their power to fulfil their threats.

PEREGRINE.

He once more checked the impetuosity of his speech, and cast a look at me, that seemed intended to strike through my very soul. I confess to thee, that the points of my hair began to move. I had never heard a man talk so before! Without understanding what he meant, I felt all the faculties of my being shaken and alarmed at his discourse; secret presentiments rose up within me; it was just as if I saw at that very instant the approach of some great revolution. However, after a pretty long pause, I so far collected the scattered powers of my mind, that I was just opening my lips, to beg him to be a little more explicit concerning the mysterious

rious things which he had uttered with  
therapture and the assurance of a prophet:  
when he prevented me by proceeding in  
a much calmer tone. "Collect thee;  
"Peregrine! I have filled thee with  
"amazement.—It was necessary for  
"quickenings in thy heart the deadened  
"seeds of life—Thou art fallen; but  
"thou wilt raise thee again.—I see  
"the tokens of election on thy front:  
"Henceforward the demons in whose  
"snares thou wert caught at Halicar-  
"nassus have no more dominion over  
"thee. Purify thy mind, by reiterated  
"austerities, from every bodily pollu-  
"tion! Only by the mortification of  
"the animal man, will the spiritual man  
"be born to life; and no other can be  
"admitted a citizen of the holy city of  
"God, into which I afford thee a glance  
"of the spirit. Once more, o Peregrine,  
"the kingdom of light is at hand—it  
"is already begun—ignorant and stran-  
ger



"ger-like, as thy name imports, thou  
 "art already in the midst of it.—Soon  
 "will the covering fall from thy eyes  
 "—thou wilt acquire a different light  
 "from the view of mysteries of which  
 "those of Eleusis are no more than de-  
 "ceitful shadows; and a conductor of  
 "souls, very different from the fabulous  
 "Hermes, will restore thy diviner part to  
 "its primitive original!—Then, o Pe-  
 "grine I wilt thou be my brother, wilt  
 "hearken to the voice of the high vo-  
 "cation, to which thou art elected, and  
 "be partaker in the honour of being a  
 "fellow-labourer in the most glorious of  
 "all works; and, under the sceptre of  
 "the great Only-begotten, assist in go-  
 "verning the new-created earth."

LUCIAN.

21—This was much at one time, good Pe-  
 "grine! After such a prophecy, ano-  
 "ther considerable pause must ensue.

## PEREGRINE.

The stranger, at these last words, took me by the hand, squeezed it with warmth, and rose up. "I see," said he, "with an affectionate voice, "thy heart is full; "but to say more is not allowed me. "I stand under a superior command. "I must leave thee. But on the seventh "day from the next new moon, we shall "meet again at Pergamos." And now he embraced me with a look of affection and confidence, retired before I had time to utter a word, and was lost from my sight among the rocks. I rose up by an involuntary movement, as though I would follow him: but the suggestion that it might displease him, drew me quickly back. With a heart indeed very full, I seated myself on the stone where this wonderful mortal, or genius, had sat: his voice seemed still to murmur in gentle whispers among the rocks with which I was surrounded:

surrounded; but not one word of his discourse escaped my memory, and I still heard every accent repeated in my soul.

The night coming on compelled me at last to regain my habitation in one of the suburbs of Smyrna. Here I made it my first business to put my old freedman under the strictest scrutiny, to find out, if possible, whether it was he who had made the stranger so well acquainted with all the secrets of my affairs. But it turned out, after all, that the old man had neither seen him himself, nor had spoken one word of either me or my affairs with any other, from whom the stranger could have obtained his information.

LUCIAN.

What didst thou conclude from hence?

PERE-



PEREGRINE.

Properly speaking nothing: but I took myself severely to task for being still capable of entertaining distrust towards the stranger, after all I had seen of him with my own eyes, and had heard from his mouth.

LUCIAN.

By this feature I know thee well, friend Peregrine; it was this very turn of mind, that must have constantly deprived thee of every benefit thou mightst derive from thy experiences.

PEREGRINE.

Thou wilt be the less surpris'd that I so easily fell into the snare of the stranger (if we chuse rather prematurely to pronounce it a snare). when thou con-

siderest

siderest what an urgent necessity I was under to fill up the void which my late disenchantment had left in my soul; and that the harmony of my mind could no otherwise be restored, than by the redirection of the whole activity of my mind to the great end, which, though I had missed of it by mistaking the path, did not cease, nor without a total metamorphosis of my individuality, ever could cease from being the aim of my perpetual aspirations. I felt as if the discourses of the stranger had breathed fresh energies throughout my vital frame. Their confirmation was in my own feelings and wishes. They remained, like his image, ever present with me; at every recollection they sank deeper into my soul, and the parting grasp of his hand yet felt warm in mine.

LUCIAN.

Most certainly thy stranger had a foreknowledge

knowledge of this also! That is implied in the prophetic art! And with what security he predicted, that he would see thee again on the seventh day after the first new moon! This, however, is not an event that may be as easily calculated beforehand as a lunar eclipse! And he, not only settled the day; he even named to thee, that thou mightst not forget it, the place where he was to meet thee again. What a great prophet! How well he knew his man!

## PEREGRINE.

None of thy mockery, Lucian! Simple as the matter may seem, yet perhaps it requires a man of no common genius to find out so simple a means for making himself sure of success. Thou wilt laugh at my simplicity; but I honestly confess, that I was then as little able to explain how the stranger could

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be so certain that we should see each other again at Pergamos, as whence he knew my name and my transactions at Halicarnassus.

LUCIAN.

And yet, thou couldst not be in too great a hurry to set down the place and the day in thy tablets?

PEREGRINE.

I did so for certain; though I might have trusted to my memory without this assistance: but when I did this, I was very far from the design of making the prophecy true by a voluntary journey to Pergamos. However, after a stay of fourteen days at Smyrna, where the solitary rocky scene received a visit regularly every evening, preparations were gradually made for going from Smyrna to

to Cyme, from Cyme to Myrina, from Myrina to Grynion, without any more solid reason to be given for it, than that I thus came constantly nearer to the blessed Pergamos.

LUCIAN.

May I take the liberty, since we are now come, as it should seem, to thy connection with the christians, of asking thee, without interruption, whether thou never hadst the curiosity or the opportunity of gaining a closer acquaintance with those people before the memorable day, that introduced thee to this stranger? A sect that took its rise in Palæstine, that had for its founder a crucified god, and boasted of a spirit that imparted to galilæan fishermen the gift of speaking all the languages of the earth; a sect that was capable of uniting the purest and sublimest maxims of philoso-

phy with all the fanaticism of magic, and vaunted of having in it a number of members, who, by the mere force of their belief, pretended to have wrought, frequently in one day, more and greater miracles, than thy Apollonius of Tyana in his whole life—such a sect, one would think, must have had so much the more charms for an imagination like thine, as it drew over its mysteries so thick a veil, and moreover, by examples of the most consummate fortitude, and by a more than pythagorean community of mind, seemed to make itself worthy of universal attention.

## PEREGRINE.

I almost feel an inclination to retort thy question upon thyself; since, for a person that plumed himself on making mankind his study, as thou didst, thou seemest to give thyself but little concern



cern about gaining a more intimate knowledge of the christians.

LUCIAN.

The proper answer to this retorted question, would lead us too far from our subject, friend Peregrine. And, besides, thou wilt permit me to say, that the case with thee and me, was by no means the same. I had a natural antipathy to this kind of people; while a natural sympathy attracted thee to them.

PEREGRINE.

Therefore, briefly, my dear Lucian, the reason why in fact, I was never curious to be more closely acquainted with the christians, was the simplest in the world; for it was exactly the same, as why I never once thought of making an intimacy with the extraordinary crea-  
tures

tures, with which, in thy True History, thou hast peopled the moon and the sun. Thou wilt recollect, that, in our times, either no mention at all was made of the christians in good company, or, if they were spoken of, it was always with contempt. At Parium, in the retiredness wherein I lived at my father's house, I scarcely ever heard them named; and at Athens not even so much. My grandfather, for several reasons, had a boundless aversion for jews and judaism; his prejudices against them, were perhaps, partly unjust, but they were incurable; and, as the christians passed for a jewish sect, and, what was still worse, for one that the very jews thrust from them, so no one imagined he did them any wrong in thinking and saying of them the worst he could; especially as so wise and just a prince as Trajan, and such men as Pliny and Tacitus, had formed no better opinion of them. Being

ing grown up in these prejudices, against jews and christians, I never thought it worth while, as I said before, to make any nice enquiries about the latter : and though my stranger, as thou remarkedst, was a christian, and even a person of consequence among them ; yet, as he inspired me with so much veneration and confidence for him, no suspicion ever entered my mind, that he could belong to a class of men so contemptible in my eyes. For this was so strongly rooted in my fancy, that, though I knew there was a numerous congregation of christians at Smyrna, it never once occurred to me to make the smallest inquiries concerning them.

LUCIAN.

The stranger appears to have had exceeding good intelligence about thee. For now I see manifestly, that he wanted



first to make sure of thee, before he would venture to confess to thee a name, against which thou wast so violently prepossessed. Would he otherwise have made the least hesitation to introduce thee to the christians at Smyrna?

PEREGRINE.

Indeed he knew much more of me than I suspected. But, for omitting this, he might have another motive; for he was the head of one of the many sects into which the christians had already begun to divide; and, as at the point of time when he dispatched me to Smyrna, the fermentation which his doctrine had caused in the congregation there, was at its height, it would have been nowise prudent of him to make me the witness of it at so critical a moment. But by all these elucidations, we run before the story. Soon after my arrival at Smyrna, I received

ceived various commissions to execute for my father, which obliged me to prolong my stay in that place. The less connection there was between this business and what I had most at heart, so much the more did my impatience to see the stranger increase from day to day; that I might hear from him the rest of the mysterious intelligence he had begun to give me. When I had finished my affairs, there were still wanting five or six days to the seventh after the new moon. I left Smyrna, because I had nothing more to do there; but fresh commissions were waiting for me to transact at Mitylene; and, besides, I was to return as soon as possible to Parium. What was more natural for me to do, than to pass over from Smyrna to Mitylene; and from thence to go home by ship? To what purpose then take this journey by land to Pergamos, which would lead me so far out of my way?

but — to fulfill the prophecy of the stranger; who, by my hearkening more to the suggestions of cool reason and to what was in fact my duty, than to my propensity to the extraordinary, would undoubtedly for this once have proved a lying prophet. But really the compulsion I felt upon my mind to go to Pergamos, grew unobservedly so strong, that I found no inclination to try whether I could not get the better of it. The most curious part of the matter is, that my purposely making the prediction of the stranger to come true, did not in the least diminish the miraculoufness of it in my eyes: for, whence could he know before hand, th ought I, that I would sacrifice so many motives for taking a quite different road, to the mere desire of seeing him again, unless he have the gift of previously reading in my soul the thoughts which will not arise in it till after several days?

LUCIAN.



LUCIAN.

With persons so well disposed as thou wert, it is, in fact a very easy matter to be a miraclemonger!

PEREGRINE.

And how would the miraclemongers succeed, if there were not in the world such well-disposed persons, who always are eager to meet every approaching imposture? This was the case at present. Not to frustrate the prophecy of my stranger, I arrived at Pergamos the sixth day after the new moon, and spent the whole evening in looking about the public places and every where else where I might hope to find him. But his hour was not yet come. My faith was not shaken by this circumstance; yet my impatience was gaining ground. However, on the following day, I took notice of a slave,

who for some time kept about me at a small distance, one while walking by my side, and then behind me, considering me with much attention. At length I stopped at an old monument in a place but little frequented: the slave came up to me, and very submissively asked me, in a low voice, whether I was not Peregrinus of Parium? and, on my answering in the affirmative, he put into my hand a sealed note, whereon I found only these words: "Follow this person whithersoever he shall lead thee"---with the signature, "The Stranger of Smyrna." The slave added, that, if I would repair this evening to a certain place at the fourth hour after sun-set, he would be there to conduct me where I was expected. I promised to do so. The hour came. I resorted to the place appointed; where the slave soon appeared, and conducted me, through a great number of narrow lanes and allies, to a small door; which, on

on a sign given by him, was opened from within. Keeping hold of his hand, I followed him, along a dark passage, into a little apartment, the door of which he shut after me. Even this corner was without light, having only a square aperture, with a transparent gauze drawn over it, so thin as that it might supply the place of a window. I soon perceived that this opening went through the wall into a shed, which was feebly enough enlightened by a few scattered lamps. As well as I could see, a considerable number of persons were here assembled, of all ages, sexes and conditions, sitting in great silence, on several rows of benches, in a kind of amphitheatre, round a large table, which was raised some steps above the ground, and covered with a piece of carpeting.

I had scarcely had time to observe all this, when a man, in a long linen robe, with a large purple cross upon the breast  
of



of, entered, having a censer in his hand, and filled the shed with clouds of incense. A ceremony, which was the more welcome to my nose, as the damp smell of the place, and the atmosphere of the persons present, began to be troublesome, and might easily have led me to suspect that I had not got into the best company, though I now began to perceive that I was among the christians. Presently after another appeared, dressed in much the same garb, placed himself before the table, and began to sing a sort of alternate song, in which the congregation, from time to time fell in, in under-voices, keeping tolerably well the modulation and the rythmus, and seemed to answer the singer. Though with all the attention I could exert, I was able to understand but a few detached words of this litany, as the christians term it; yet the solemnity of this very simple canticle, which was so much the more moving,

ing, as it seemed to be merely expressive of the heart-felt emotions of the singers, acted with its full force on my inward frame, (especially as the sabæan fragrance had absorbed the first repugnant impression), and raised imperceptibly a longing desire to come into closer community with the kind beings who had imparted themselves to me in so pleasing a manner by this single sense.

When the alternate singing was finished, a general and profound silence ensued, which lasted a good while, and was only interrupted from time to time, by half-loud broken words and sighs, for which at that time I did not know how to account. The man with the incense-pot appeared again, and filled the whole place of meeting with a thick cloud of odoriferous smoke: and, when he had sufficiently distributed the fragrance, I saw my stranger go up to the elevated place before the covered table, to make a dis-

a discourse to the congregation. His attitude, and his whole exterior commanded reverence; he had the look of a philosopher whose spirit was purified from all the passions and infirmities of mortal nature, and who was more used to converse with superior beings, than with the sons of earth. Never did I hear a man speak with such a tone of intimate conviction of things, which, out of the imagination and mode of representation of him who believes them, have no reality, or of the reality whereof at least it is not possible to convince oneself, either by sight or the conclusions of reason. His discourse turned immediately in the praise of a certain martyr (to speak with the christians) whose memory was celebrated on that day: but I thought the whole contents of it seemed intended to give me a farther solution—for he had not brought me hither without a particular design—of those mysterious



mysterious matters, into which he had given me a glimpse at Smyrna. He spoke of the youth who on this day, by firmly submitting to a tedious and cruel death, had given glory to the truth, as of a generous combatant, who had honourably fallen in the grand conflict, wherein the children of light were engaged with the spirits of darkness and their adherents, to rise again as conqueror, after the approaching glorious termination of this holy war, and to be one of those who should govern the new-formed earth. He expatiated with the most transporting eloquence on that period, for the description whereof, as he said, he should be wanting in words and images, though he were able to exhaust the whole fertility of language only for sketching out a faint adumbration of it. He announced it, with all the assurance of a prophet who saw the future already present, as very nearly at hand, and exhorted the  
brethren

brethren and sisters before him, on whom (in the language peculiar to the sect he), bestowed the most pompous titles, to be as valiant and indefatigable in the combat to which they were called; as every conquest they gained over the foe accelerated the arrival of that great day on which all would become new, or rather by the re-union with the primæval source of good, would return to the original state of pure and divine perfection. This enemy, as they well knew, had formerly had his seat in themselves, and exercised his dominion over them by the force with which they were allured to the works of darkness: but though, since the new man had begun to live in them, he had happily been driven out of their hearts, yet still he seeks and finds, so long as the divine nature in them is held captive in these mortal bodies, a thousand ways to insinuate himself again, through the senses, into their inward man, to overcloud

cloud the light of their soul, and to excite storms, seditions and devastations within. Since then there is no other method by which the animal man can be destroyed, but by advancing the life of the spiritual : he exhorted them with the utmost earnestness to deprive the former, as far as was consistent with the due support of the natural life, of all nourishment, to stifle each sensual lust and desire in the very birth, and by frequent fastings, watchings, and continuance in prayer, to cherish the influence of the heavenly energy within. " Children of " light," exclaimed he, " you it behoves " to be pure and without blemish, as the " Father of lights from whom you descend ! Brethren of the Only-begotten, " firstlings of the new creation, elected " with Him to rule the glorious kingdom, of which He is the founder and " king ! it behoves you to renounce all " fellow-



“fellowship with the children of this  
“world, and to hold as infamous, every  
“similitude with the profane. Come  
“out from among them! Separate your-  
“selves from them! Their breath is de-  
“filement, their touch an abomination  
“and a curse! What fellowship can  
“there be between light and darkness?  
“what communion between believers  
“and unbelievers? Their eyes are shut,  
“your’s are open. They are striving  
“alone after the things that are on the  
“earth, you only after what are above.  
“Your conversation is in heaven. These  
“despicable clods of dirt beneath your  
“feet, have nothing deserving of your  
“desires. The frail husk that surrounds  
“us, my brethren, is that alone which  
“hinders us from living the life of spir-  
“its: but even this thin wall of separa-  
“tion is ever imperceptibly decaying,  
“by the fire of celestial love; is ever  
“becoming

“ becoming thinner, ever more transpa-  
“ rent—” Here he stopt short at once;  
his head fell backwards, he looked up-  
wards with stedfast eyes, and his life for  
some moments seemed suspended in ex-  
trasy—during which the silence in the as-  
sembly, was still more profound, and all  
eyes in amazement were fixed upon him.  
“ But even should many,” resumed he,  
on coming to himself, “ should even  
“ many among you, in this state of be-  
“ ing, which is only the vestibule to real  
“ life, not yet be arrived at actual sight,  
“ not yet sufficiently divested of the bo-  
“ dy, for having the glories of the invis-  
“ ble world, unfolded to your spirit:  
“ has not the faith, that is imparted to  
“ you, an eye to see what you do not  
“ behold, though you are encompassed  
“ with it all around? has it not a hand,  
“ to handle what appears to you to be  
“ so far off, though in reality so near  
“ you? And if neither faith nor love  
“ have

“have bounds; if both are as infinite,  
 “as their object, as inexhaustible as  
 “the æons whose efflux they are—o  
 “my brethren, who can say what is im-  
 “possible for him, who has faith and  
 “love, to do or to attain?”—

LUCIAN.

For the love of all the graces, Peregrine, do leave off! Let us be contented with this specimen! I perceive thy stranger was no bungler in his art. Can there be need of any greater proof of his power over thee, than that he has, to this very moment, infected thee with his divine fury?—Thou good Peregrine! there thou hadst found thy man.

PEREGRINE.

In reality my ear, or rather my whole soul, with a thousand invisible ears, imbibed



bibed every word he uttered with a wonderful satisfaction. What I felt was similar to the undefinable sensation of a panting traveller, who has long been athirst for a drop of fresh water, on taking the first draught from a limpid spring he has unexpectedly found in his way. The difference was only this, that with him the thirst diminishes at every draught, whereas I, at every draught became more thirsty and craving than before, wishing to plunge headlong into the stream, and scarcely thought I had wetted the edge of my lips, when the heavenly man had left off speaking. Just at that instant appeared the slave who had led me hither, took me by the hand, and conducted me hastily forth, whispering me in the ear, that now the sacred mysteries, at which no uninitiated could be present, were going to begin. I retired, envying the happy people to whom it was permitted to partake of these holy rites; and as

I departed

I departed, the affecting notes of a fresh hymn chanted by the congregation, played upon my ear.

LUCIAN.

Naturally thou quittedst them then, with the fixt resolution of becoming one of these envied people the sooner the better. And, as this probably was exactly what the stranger aimed at, so I hope it was not long before thy wish was gratified.

PEREGRINE.

Thy penetration, for this once, has but half deceived thee, Lucian. My thoughts thou hast guessed; but the stranger was not so easy to decypher as I. He left me the whole morning that followed this memorable evening, a prey to my longing desires of seeing him alone, and of making him the confident of what was passing

passing in my mind; in vain did I wait for him at my lodgings, in vain did I look for him in every place where I could probably expect to find him. At length, on returning home, about the seventh or eighth hour, I found a letter, wherein he told me: it was not permitted him to speak to me at present; but we should see one another again at the appointed time; and meanwhile I should return to Parium, where my duty called me, to wait for him who should be sent me thither, for leading me farther on the right way.

As therefore, according to this intimation, I had nothing farther to expect at Pergamos, I instantly made the necessary preparations for proceeding to Pitane, in the design of passing over from thence to Mitylene. I was told that I had a great forest to go through, in which, without a guide, it was very easy

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for one to mistake the way; and, on consulting with my host, he recommended to me a countryman to whom he said every part of the forest was well known. He must, he said, at any rate, return across this forest to his home, which lies beyond it; and the way would seem the shorter to him for travelling in my company. There was something in the physiognomy of this man that inspired me with confidence. Accordingly I made no hesitation to accept of his offer, especially as I had my old servant with me; and we set out so early as, by his calculation, to avoid the danger of having to find the various turnings after the sun was gone down. But it happened otherwise than he had computed: the sun set, while we yet saw no issue to the labyrinth; we rather seemed to be more intricately entangled in it, though my guide was repeatedly assuring me that we were in the right road. As it was impossible

impossible for me to entertain any kind of distrust towards a man who was so sure of his knowledge, and bore so speaking a testimony of his honesty in his countenance, I quieted myself as well as I could; following my conductor, who now kept almost a continual silence, till he at length began to confess, that he had mistaken the way that led to Pitane. He seemed not to comprehend how it had happened: there must, said he, be a superior hand in this business. — Thinkest thou that some sylvan-spirit has led us astray? said I smiling. That is not impossible, answered he calmly; there are evil spirits every where. And thou art not afraid of them? interrogated I. Certainly not; he replied: they must always, however it may vex them, by the evil they would, promote the good which they would not. At saying these words I should have been glad to have looked the man

in the face, if it had not been too dark. It would be a very thank-worthy office, said I, if thy sylvan spirit, while he thought to lead us into some bog, or to the brink of a yawning precipice, should unexpectedly conduct us to a good night's lodging. That I hope he shall, returned he; I already perceive a light between those trees. It is perhaps, I replied, a will-o-the-whisp; unless it be only the moon. He was silent; but soon after, the forest began to open, the moon gave us light, and another path appeared, with which my guide assured me he was well acquainted. We had scarcely proceeded a quarter of an hour, when we discovered a long cultivated valley before us, and could discern some habitations from among the trees. Said I not so? spoke the guide, pointing with his hand to the houses.—“But the question is, whether they will take us in?”—What we here see is a small estate, replied



plied he, belonging to an acquaintance of mine. He is a kind-hearted man: he will not refuse us a lodging for the night.

We mended our pace, weary as we were, down the hill; and soon found ourselves between two rows of lofty chestnut trees, which led us directly to a very plain but spacious building, which appeared to be the mansion of the owner of the estate. As we came near, our ears were regaled with the notes of vocal harmony, which the stillness of the night rendered extremely pleasing. The music proceeded from several male and female voices, whose well-suited variety, by a thoroughly clear intonation, produced the most delightful melody. I thought I was hearing the choral song of those celestial beings, whose renovated society with us, according to the assurances of my stranger, was to be one of the felicities of the approaching kingdom of  
D 3 God.

God. It seemed to be an entertainment quite familiar to my guide; and I began to suspect, that his mistaking the way in the forest was neither a work of chance, nor of the sylvan dæmons; but that it was purposely contrived for bringing me hither.

LUCIAN.

This is, methinks, clear enough, and I suspected it long before thee, Peregrine.

PEREGRINE.

We stood still, and listened to the singing for some time; and, as soon as it ceased, my conductor, gave three distinct raps at the gate of the fore-court. We did not wait long before we heard somebody come out of the house to the gate, who asked us what we wanted?

My

My guide gave him something for answer in Syriac, which at the time I did not understand, and added, in Greek: that he had conducted a couple of strangers, who were intending for Pitane, across the forest; that we had missed our way; and being benighted, we hoped it would not be taken ill, if we knocked at this gate for a lodging. He had hardly pronounced the last word but the door flew open, and we saw a stout man, of about fifty; who, taking us one after another by the hand, bade us welcome to his house. One of his sons lighted us, and we were led into a little hall, where in a short time five or six other brisk young lads presented themselves, who, as the sons of the house, seemed emulous to shew us that we were hospitably received. Presently after, six girls of thirteen to twenty years old, the sisters of the former, brought us every thing that was necessary for washing our

feet.



feet. They were all plainly but neatly dressed, and were distinguishable from all the female beings I had ever seen by a look of innocence, good-breeding and virgin bashfulness, which is more easily felt than described. They set down the water before us, without lifting up their eyes, laid clean cloths and the other requisites upon a table, and then retired, one after another, as modestly and without noise, as they had entered. What peculiarly struck me was, that these six maidens were so like each other, that they seemed so many copies from the same model; only age and size made any difference. The same thing, though in an inferior degree, I observed also in the sons; of whom the three youngest, after they had girded themselves with towels of linen, without minding the repugnance shewn by me and my old servant, performed the office of foot-washing, in deep silence, and with a remarkable appearance of humility and devotion.

Having

Having done this, and we had rested a while, the father of the family again appeared, and led us into another little hall, to a covered table, which was provided with eggs and milk, very fine bread and excellent fruits. Here we found a matron of about forty, the mistress of the house and the mother of all these children, who intreated us, as we must be much in need of refreshment, to accept kindly of what the house afforded at that late hour. This matron, at the very first sight, inspired me with a sentiment I had never felt before—something composed of what one may feel for a queen and for a mother, and which held me in equal suspense between two involuntary inclinations, of kneeling before her, and of falling upon her neck: in so high a degree did that virtue which we comprehend under the beautiful word *Sophrosyne*, beam from her whole countenance, and all her demeanour. With-

out ever having probably been a beauty, the mixture of dignity and meekness, of gravity and kindness, wisdom and simplicity, officiousness and composure, which formed the character of her face and features, gave her so peculiar a kind of majesty and sweetness, and to all the motherliness, if I may so speak, which a mother of six sons and the same number of daughters can present, had something so virginal and vestal-like, that her looks at once effaced every image of beauty and grace, that had remained in my soul from the villa Mamilia. At that time I knew not to what I could have likened this woman, and what I felt at the sight of her: but long afterwards, when I was initiated into all the mysteries of the christians, I thought, as often as I recollected her, that a painter or a sculptor could not have found a more perfect model than this woman, for representing the mother of the Delegate of God.

It



It was a lovely sight, and to me altogether new, to see these parents, who, surrounded by so many healthy and hopeful children, so like themselves, resembled a fine tree, which had enlarged itself by two main branches into a multitude of thriving leafy boughs. The whole family seemed one heart and one soul; the commands of the parents were merely hints, and were executed with the same celerity and the same silence, as the members of the body obey the will. Goodnature and benevolence, a civility that seemed to proceed from a pure heartfelt complacency in each other, in short, a harmony of tempers, of which I had hitherto no idea, sparkled from every eye, spoke in every movement and action of these happy creatures, and acted so much the more extraordinarily upon me, as I had never before been with persons, who made use of so few words as these. It was as if this language of the

D 6

soul,

soul, in which they were mutually so well versed, was amply sufficient for all they had to say. Are these, said I to myself, the christians, of whom our priests and our rabble speak in terms of such abhorrence, and our great men treat with such contempt? Is the spirit which animates these worthy persons, the general spirit of their order? Oh then my stranger had good right to call them new creatures, and the firstlings of a new creation! Even the golden age of our poets is but a childish tale, in comparison to a world that should be inhabited purely by people like those of this family!

My heart was so full, that I could not refrain from testifying the admiration and delight I felt, in very lively expressions: but my language seemed strange to them; the young people hung down their heads, or turned on one side, and

and the father looked at me, as if he studied my countenance to see whether he had not been mistaken in me. While I was considering what all this could mean, the mother handed me a cup of wine, which one of her daughters, according to the custom of the country, had previously mixed with water. I accepted it; and from mere mechanical habit, poured some of the wine on the ground, before I drank it, as I was looking at her with reverence and complacency, without thinking of what I was about. She turned pale, started back, and in a few moments the mother and the daughters had disappeared from the hall. Why didst thou so? asked my host with a friendly seriousness; see how thou hast frightened these poor souls!—I turned as red as scarlet, and excused myself, with just as mechanical an asseveration by Jupiter, that my hand had done it without the concurrence of my soul. Now the sons likewise



likewise stole away imperceptibly, and in great silence, one after the other. —

The wonderful force of habit! said my conductor, with a little shake of his head. For more than forty years, continued our host, this ground has never once been profaned by any idolatrous libation, nor in all that space has the name of any evil demon been pronounced in this house. We are not ashamed to confess, that we adore no other than the Only-one by whom and in whom all things subsist; and that we serve him, as the favourite of his son, after whom we are called, has taught us. Our brother, who brought thee hither, told us, thou wert on the way to become one of us.

Here he broke off, and I own that this speech from a man whom I had hitherto found as intelligent as honest-hearted, had a great effect upon me. — Thou wouldst not then, asked I with some sensibility,

fibility, have admitted me to thy house;  
but for this perhaps mistaken opinion?  
To this he replied, with his wonted  
calmness, but in another manner. "All  
"men, be they who they may, may be  
"assured, that we shall refuse them no  
"duty of humanity: but love can only  
"be expected from us by our brethren;  
"and if we did not so strictly adhere  
"to our tenet of avoiding, as much as  
"possible, all fellowship with those that  
"are not so, we should soon cease to  
"be that, which, as thou sayst, has in-  
"spired thee with so much complacency  
"towards us. Nothing but the separa-  
"tion from the children of the world,  
"can secure us from being infected by  
"them." If the wish to be one of you,  
were sufficient! returned I,—but I am  
still so ignorant, that I am unable to  
comprehend even the elements of that  
wisdom, which renders you so good.  
—"What goodness we have, replied our  
"host, is the grace that comes from  
"above:

"above: the will alone is ours, and even  
 "that is grace, that it be good. Be-  
 "sides, as mere nurslings of heavenly  
 "wisdom, we are only fed with milk;  
 "we are illiterate country folks; and  
 "the sublime gnosis of our prophet is a  
 "gift of the spirit, which is not impart-  
 "ed to us. In simplicity of heart, we  
 "are contented with relying on our  
 "master, on him who laid down his life  
 "out of love to us, with loving him  
 "with all our heart, with being like-  
 "minded with him, with following his  
 "example, and with waiting in joy for  
 "his coming again."

"This is sufficient for obtaining salva-  
 "tion, said our guide: but children are  
 "not born that they may continue to be  
 "children; they are to be youths and  
 "men, and will then want stronger meats,  
 "nay even for their becoming such."

The



The landlord made no reply to this. After a short pause the former proceeded: I know that prejudices are adopted against our community: but I am certain, if thou hadst seen our prophet, if thou hadst heard him, thou wouldst be of a different mind.—“ My brother, “ resumed our host, I shall never again “ behold such a man as Johannes, the favourite of our Lord! Happy, supremely happy, for me, that I have seen “ him! the amiable old man! whom we “ all loved as our father, and as the substitute of his dear master! happy that “ his image, or rather his spirit in form “ of heavenly light, is ever gliding before me, when I contemplate him in “ my mind! Never while I live, will “ that moment pass away from my remembrance, when, in this house, in “ this very chamber, where we now are, “ he laid his sacred hand upon me, who “ was then a boy of seven years old, and “ gave

"gave me his blessing! And so long as  
"I live shall I still hear in my soul the  
"affecting sound of his last words with  
"which he parted from his congrega-  
"tion at Ephesus. By a particular dis-  
"pensation it so happened that my fa-  
"ther had brought me, being a lad of  
"about fourteen, some short time before  
"to Ephesus, for having my education  
"completed in that place. I had not  
"long been there, before the saint,  
"who had almost busied the first hun-  
"dred years of salvation, felt that the  
"hour of his departure was at hand.  
"He was borne on a chair into the con-  
"gregation which had assembled in the  
"house where he dwelt. Never, never,  
"will that sight, those sentiments which  
"pierced into my soul, be ever oblite-  
"rated from my mind! If an angel  
"should design to appear to us in the  
"form of an old man, he would chuse  
"the form of Johannes taking leave of  
"his

“ his children. His eyes were grown  
“ dim : but the last gleam of their dy-  
“ ing flame appeared at once to bright-  
“ en, and in a look of love, to dart upon  
“ us all their remaining fires. The  
“ whole congregation were on their knees  
“ around him, fixed in holy silence,  
“ though with weeping eyes, to receive  
“ his departing blessing: he raised him-  
“ self, extended his arms towards us,  
“ gave us his benediction, sank back-  
“ ward, and was departed.”—The voice  
of our kind host failed him at these last  
words; the tears ran down his cheeks;  
he looked steadily upwards for a time;  
my conductor, absorbed in his feelings,  
was silent, and I—I vowed within my-  
self the most solemn vow, that from  
henceforward all my thoughts and endea-  
vours should be exerted for becoming as  
soon as possible the brother of such pure  
and kind and happy persons, who in my  
opinion would have reconciled even a  
Timon to the whole human race. Our  
host



host soon after silently rose up, shewed us into a furnished sleeping room and wished us a good night.

Though greatly fatigued with the journey, my heart was too full to allow me either to take rest myself or to let my companion sleep. How is it possible, said I to him, that such good people as I now see you to be, can be so very much mistaken by the world?

"Does that surprise thee?" said he with that sort of smile with which we answer the simple question of a child: "just for that reason, because we are good. Can we, we who fall so far short of the likeness of our master and lord, can we expect that it should fare better with us than with him?"—And now, taking occasion from my question, and encouraged by the participation with which I hearkened to him, he began to expatiate, with a warmth that continued to increase as he proceeded,

proceeded, on the character of the extraordinary son of man whom he styled his master and lord; "who (as he said) "at an age when men, for the most part, "are scarcely able to comprehend the "first elements of wisdom, went so far "beyond the wisest of every age and nation, that a Hermes and a Zoroaster, a "Pythagoras and a Socrates would have "esteemed themselves happy to be his "scholars: in the age of the passions "stood forth as so perfect an exemplar of moderation, temperance, composure of mind, gentleness, and in general of all the virtues which are the "most difficult to practise, that he could "openly challenge his enemies to accuse "him of any fault; and that even the "roman procurator of Judea, though "base enough to deliver the innocent "victim to the fury of the populace and "the malice of the priests, was forced "to confess aloud, that he found no fault "in him. Where was there ever seen,

" continued

“continued he, a son of man that spoke  
“as he did, that lived as he did, and  
“that crowned so pure a life with  
“so admirable a death? Without the  
“slightest claims on this world, with-  
“out any concern for himself, sure  
“that the commission with which he  
“was sent on the earth, would make all  
“the powerful and rich, all the priests  
“and theologues, and in general all,  
“both rulers and subjects of the king-  
“dom of darkness, his deadly foes,—he  
“walked his way among them, with as  
“much serenity and cheerfulness as  
“though he had not foreknown that this  
“way led him strait to the cross. Every  
“step he took to this tremendous object  
“was marked with some benefaction,  
“every word he uttered was a golden  
“sentence of wisdom; and his wisdom,  
“oh! how far superior to all that before  
“him had bore that name, even among  
“our Greeks, so proud of their high  
“cultivation! Who ever spoke at once  
“with



"with so much loftiness and simplicity,  
"so profound and yet so plain, so god-  
"like and at the same time so human,  
"of divine and heavenly things? It was  
"impossible for any unbiaſſed hearer  
"not to feel the truth of his words, or  
"rather, not to feel that it was truth  
"itself speaking to mankind in the form  
"of a ſon of man. It was impoſſible to  
"be but a mere naturally good man, and  
"to ſee him, to hear him, to live with  
"him, without being overpowered by  
"his irrefiſtible grace and goodneſs,  
"without being attached to him with a  
"love that no other mortal could in-  
"ſpire. All his diſciples, both male  
"and female, eſpecially thoſe that he ſe-  
"lected for the conſtant companions and  
"witnesses of his life, adhered to him  
"ſolely by this love. His perſon was  
"always an indiſſoluble myſtery to them;  
"many a time they even miſtook him;  
"but even after they were ſure that they  
"had nothing to hope for from him in  
"this

“this world; were sure that, on the con-  
“trary, their attachment to him would  
“only draw upon them hatred and per-  
“secution, a life of hardships, and a pain-  
“ful death: even yet did this intense  
“and incomprehensible affection operate  
“so wonderfully in them, that, after his  
“example, they shunned no dangers, no  
“sufferings, no tortures, for fulfilling  
“the commission they had received from  
“him, of proclaiming to the whole  
“world the kingdom of God, for the  
“founding whereof he came upon the  
“earth. Thus he still lived, even after his  
“departure, (as he had promised them)  
“among his people; or rather only his  
“figure was vanished from their sight.  
“He himself continued to live in them,  
“to speak through them, to act by them,  
“and by them completed the grand  
“work, which the spirits of darkness had  
“hoped would have been destroyed by  
“his death.—And this divine person  
“(exclaimed my transported evangelist  
“in

“in a louder voice), this wisest, this  
“best, this purest, most affectionate,  
“most amiable, and most beloved of  
“men—died in the three and thirtieth  
“year of such a life—upon the cross!—  
“And now, continued he, after a pretty  
“long pause, wilt thou still be surprised  
“to see the disciples of a master who was  
“so misunderstood, no better treated? In  
“fact, matters are far too well with us:  
“and I very much fear it to be a bad sign  
“of our purity and conformity with  
“him, that the children of this world  
“have now for a long time left us so  
“much at rest.”

I had nothing to reply; as thou mayst  
easily imagine, to an answer that so bold-  
ly cut the knot in two; and the less, as  
at that very moment a passage of Plato  
came into my mind, where he asserts,  
that, “a perfectly wise and good man,  
“would therefore, because he was so,



He necessarily misunderstood, by the  
rest of mankind, be hated, insulted, per-  
secuted, and at length put to death,  
without ceasing to remain equal to  
himself, even on the cross."

Would not one believe, thought I, that  
the athenian philosopher had been in-  
spired with these words by the spirit  
of prophecy, as a presage which was  
so strikingly to be accomplished, some  
ages after him, among a people, whose  
very name was perhaps unknown to  
him?

I could not refrain from imparting  
this thought to my companion: he seem-  
ed to be of my opinion, and asserted,  
that the sages among the idolatrous na-  
tions, had often been, without knowing  
it, harbingers and heralds of the ambaf-  
sador of God. His zeal for my com-  
plete conviction, became successively  
more

more ardent, in proportion as his discourse seemed to impress me more strongly. Probably, as we were to part at day-break, he wished to avoid all self-reproaches on having omitted any thing that might contribute to bring me into the right way; and thus the morning imperceptibly stole upon us, without once having closed our eyes in sleep.

LUCIAN.

Thy conductor, I perceive, was not promoted to that office without design: But, with all the dexterity and all the zeal, with which he performed his commission, it must have struck thee that there was a powerful quantity of declamation in his discourse; and it depended, methinks, entirely on thee to have solved the whole ænigma of the extraordinary man, a follower of whom he was desirous to make thee, in a much

simpler way than his. What was extraordinary in him would have lost considerably, and all would presently have returned to the comprehensible course of human things, if once thou hadst considered, that the story, or, to give it its proper name, the mythology of all these sons of gods, from Brama the Indian to Hermes the Ægyptian, to Zoroaster the Bactrian, to Zamolxis the Getan, to Linus and Orpheus the Grecians, and the rest of them, down to our wonderful Apollonius, always in the main presents us with the very same phænomena, and produces the very same results. Always, from the conception to the death, all is wonderful; superhuman nature and abilities; superhuman wisdom and virtue; communion with the gods and an invisible world; power over the elements and the spirits supposed to preside in them; irresistible influences on ordinary men; eloquence that captivates  
or



or wins every heart; the gift of working marvellous things, of reviving the dead, of foretelling future events, and the like. Always a beneficent dæmon, appearing among mortals, in a human shape, in order to free them from great evils, and to transport them into a state of supreme felicity, to found some new religion, a peculiar worship and order, or a theocracy; which, at first, the well-intended work of harmless enthusiasts, becomes at last, and in a pretty short space, a priestly government, subjugating whole tribes and empires. The disinterested spectator of human affairs, in all these cases unties the mysterious knot by this dilemma: || Either the wonderful men deceive their adherents, and the rest of the multitude—perhaps from benevolent views—designedly; as, for example, is undeniable of the authors of our Eleusinian mysteries: or, they deceive themselves by their enthusiasm, and others by the natural charm whereby great minds act  
|| upon

upon little ones. In both cases, the whole matter is explained in the most natural method that can be; especially, if we reflect, how few are the requisites, for making an uncommon man appear in the eyes of ignorant and superstitious people, a hero, and a hero a god. A man must be very superficially acquainted with human nature indeed, to expect, from the immediate disciples of such a person, or from the disciples of these disciples, any otherwise than that they will always tell more than they actually saw and heard. And then that other circumstance comes in to their aid, that they can never be more eager to relate incredible things, than the generality of their auditors, are to hear and to believe them.

PEREGRINE.

Thou then, in my place, wouldst have been wiser than the pythagorean Timæus  
in

in Plato, who thought he had fixt the religious tradition of the Greeks on a very firm foundation, by maintaining, that, "their antient bards and poets, as  
 "sons of gods, must naturally have  
 "been best informed of the affairs and  
 "actions of the whole race of their progenitors and all their kindred; and  
 "therefore, however inexplicable and  
 "incredible their accounts might have  
 "been in themselves, it ought to be  
 "enough for us children of men, that  
 "they were delivered to us by sons of  
 "gods, for admitting them with all due  
 "reverence, as sufficiently credible matters of fact."

LUCIAN.

I indeed pay thee no great compliment, Peregrine, by admitting that an argument of this force, even when thy imagination was at the highest degree



of heart, should have gained no great advantage over thee.

PEREGRINE.

However, it would be nothing more than reasonable to let the authority of such a man as Timæus have some weight with a young man, who, besides the warmth of his imagination, and his native propensity to the extraordinary, must have been rendered somewhat credulous in this particular by the mechanical force of habit, he having believed in fons of gods from his very infancy. But the reasons for the belief to which I felt myself so forcibly drawn by the conversation with my guide, had, to speak impartially, a very different importance, from what Timæus or Plato—whom, by the way, I suspect of irony in this matter—ever could procure to them to whom they seem to direct their discourse.

However

However plausible too, at first sight the similarity may be, which thou findest between the sons of gods of all ages and nations, yet the superiority and preeminence of him with whom I had lately become acquainted through the christians, was so great, so essential, so palpable —

LUCIAN.

Pardon me, dear Peregrine, for breaking in upon thy discourse. But there needs, as thou seest thyself, no apology on this point. We have both been long agreed upon it, and I was wrong to interrupt thee in the thread of thy narration, by a remark that might entangle us in disquisitions quite foreign to our purpose.

PEREGRINE, *after a short pause.*

The affairs of my father in Mytilene, were so urgent, and the time of my re-

turn to Parium so nigh, that hard as I found it to part so soon from my new friends, I could not have dared to tarry any longer, if my hospitable host had pressed me ever so much to prolong my stay. At sun-rise therefore, I took leave of him and my guide; who, after having charged one of the domestics of our host to see me fairly on the road to Pitane, embraced me with great affection: at the same time assuring me, that we should see one another again, sooner than I perhaps imagined. He very seriously refused to accept of any reward from me; and, on my peremptorily insisting upon it, he at last complied so far as to take a small matter towards the relief of indigent brethren; for which purpose a common chest is kept in every province, containing the contributions of the wealthier brethren in all the several congregations. Under this title alone, he said, he could accept of my donation; as



as he already had cause, at least as far as inclination went, to consider me as a brother.

Indeed, I had given him such warm and positive assurances on this head, that he could do no less. And, if thou recollest the frame of mind, wherein the first appearance of the stranger at Smyrna met me, and combinest all the impressions which from that evening were made upon me, thou wilt find it by no means incomprehensible, that, to borrow one of thy favourite expressions, I plunged head foremost into a belief, that was so peculiarly adapted to my finest feelings and most sublime ideas, that I now considered these as mere premonitions, the real objects whereof were soon to be imparted to me in all their fulness.

Being left to myself and my own reflections, all that the stranger had told me

to expect, started up in my mind with the greatest vivacity, and I seemed to have still sounding in my ears those emphatical words: "Soon will the covering fall off from thy eyes! Thou wilt be initiated in mysteries, whereof those of Bleusis are only deceitful shadows: in which thou wilt behold a very different light; and a conductor of souls very different from the fabulous Hermes, will conduct the diviner part of thee back to its primitive origin."—And now thou mayst easily conceive with what impatience I hastened to obviate the impediments I saw still lying in my way, and that, sleeping or waking, I thought and dreamt of nothing else, than as soon as possible to set myself free from all other relations, in order to devote myself entirely to the grand vocation to which I was called. For had not the stranger seen the marks of my election written on my forehead!

LUCIAN.

LUCIAN.

As thou hast returned of thy own accord to the subject of thy stranger, methinks it was high time for him to have stepped forward from the mysterious cloud in which he had been so long involved like one of Homer's gods, and let us know, who he properly was, and by what kind of magic he had got the art of reading in thy eyes, at your first meeting, not only all that was then passing in thy mind, but even all that had happened to thee long before? Didst thou not endeavour to worm out of thy guide, some information concerning his person?

PEREGRINE.

Doubtless I did; but all I could get out of him, was merely this: that he was president of a considerable number  
of



of asiatic congregations, and a teacher (or as they call it) a prophet, of great intellectual powers, and of high illumination in heavenly things. More than this, my man said; he was not at liberty to disclose to me, till I was admitted among the epoptes\*; and with this my dear Lucian, thou must be content, till time brings more of the matter to light.

In relating the events and transactions that first brought me acquainted with the christians, and to the resolution of becoming one of them, I have been forced to enter into minuter circumstances, than a narrator who is afraid of the hazard of being thought tedious, would have ventured to do. But I

\* Thus the initiated of the Eleusinian mysteries were called, after being admitted to behold the light. The christians, as is well known, borrowed this word, with several others of the like kind, which they applied to their mysteries.

thought

thought it necessary to be thus circumstantial, as I was desirous of making it comprehensible to thee, how it was possible, without a sudden leap (which nature never makes), that from an epoptes of the mysteries of Venus Mamilia, I should in so short a time become one of the most zealous neophytes, that my stranger could ever have enlisted for his millennial kingdom of light.

LUCIAN.

Thou hast obtained thy end, Peregrine—

PEREGRINE.

And I shall, therefore, so much the more commodiously abbreviate the history of several years, that elapsed till that period, when I played the part of a

noted life to which I was thus con-

person not altogether insignificant among the christians.

On my return to the paternal roof, I found my father attacked by the infirmities of age sooner than I had expected from his years, and therefore resolved to give up his commerce, to balance accounts with all his correspondents, and to pass the remainder of his life in suitable repose among his friends at Parium. In consequence of this resolution, he neglected not to inform me, that he had sent for me home, in order to discharge upon the younger shoulders of his only son, the burden of his still remaining business; particularly that which required travelling to places of trade, variously remote, on the Euxine, the Ægean and the Cilician seas. Now, though nothing in the world was less consonant with my inclinations than the mode of life to which I was thus condemned :



demned: I yet had such high notions of duty, that I submitted to its obligations in the best manner I was able.

LUCIAN.

In fact, dear Peregrine, thy fate is not to be blamed, if, on this occasion, happening precisely at the proper point of time, thou wert not a few degrees relaxed from that excessive exertion of mind which had been hitherto entangling thee in adventures so singular and so far beyond the usual course of life. A life of business, by frequent journies, and the various intercourse with all kinds of ordinary people, among whom one is thereby cast, is always the safest means of abating the immoderate vivacity of the imagination, and of converting a platonic enthusiast, imperceptibly, and to his own amazement, into a man like others.

PERE-

## PEREGRINE.

True; somewhat human once more befell me on this occasion. Not that my determination of entering myself among the christians as soon as possible, was at all the less fixt. On the contrary, the less pleasure I found in the affairs and distractions of my new way of life, and the more striking the contrast was between the men with whom I had to deal, and those artless and kind-hearted beings, amongst whom my guide from Pergamos, by mistaking the way, had caused me to sojourn, so much the more impatiently did I long, from time to time, after the unclouded tranquility of the soul and the pure eudæmony, to which I thought I could no where attain, but among such worthy people. But even this depended on a previous alteration in me, which probably would not so soon have been brought about in  
other

other circumstances. What thou termest my enthusiasm, gradually took another turn. The more authority the influences of the outward sensible world obtained over me, so much the more dull was the inward sense to the spiritual phenomena of the fantastic ideal world in which I formerly lived. Whereas the ultimate end of all my wishes had once been to live the life of spirits, and with a living body to disincorporate myself into a demon—I now felt no want more urgent, than, to be emancipated, as quickly as possible, from all connection with persons, whose entire mode of existence was in eternal opposition to my ideal perception of harmony and beauty, in order to spend my days in a small society of undisguised and thoroughly good people, in the sight of whom my soul might always have a pure complacency, and on whom I might diffuse the whole fullness of my affection, without fear of decep-

tion.



tion and remorse, without danger of being corrupted by their passions and manners. In one word, Lucian, the magical enthusiasm of my early youth passed imperceptibly, at least for a time, into a moral enthusiasm, which again exposed me to fresh illusions of the imagination and the heart; yet at the same time brought me nearer to what in my mind is the perfection of man, and perhaps was a middle state, through which I must necessarily pass, for getting into the direct path to that perfection.

LUCIAN.

That we shall see. But, in the mean time how did the stranger and the guide act?

PEREGRINE.

Nothing less than importunately. Half a year had nearly elapsed ere I received

ceived a letter from the latter on occasion of some goods that came to my father, from Smyrna; wherein he mentioned to me that he should visit me, shortly at Parium. He actually made his appearance soon after at our house in the quality of a tradesman of Ægina, named Hegeſias, having commissions to my father from ſeveral of our correſpondents. In theſe he acquitted himſelf with ſo much capacity and prudence, that the old man was quite charmed with him, and accepted with pleaſure his offers to charge himſelf with commissions to ſeveral places on the ionian coaſt. This in a ſhort time put him on ſo friendly a footing with us, that I could not fail of opportunities of having as many private converſations with him as I could poſſibly deſire. I got ſome books of him, which were then kept very ſecret by the chriſtians, containing principally the hiſtory of the three laſt years

years of their master's life; his surprising actions, his public discourses, and the more private instructions, which he confined solely to his select adherents. I devoured these books with my usual avidity, and they begot in me such a heart-felt love towards the person of this wonderful, and, in his way, this singular son of man, that it would have been no difficult matter for me to have given him credit for far more incredible things than he is pretended to have said, with the very same generous confidence in the historical assurance of the relator, with which I gave my assent to such extraordinary occurrences on the bare word and honest countenance of my friend Hegesias. — Hegesias omitted nothing that might confirm me in my new belief, and gave me a constantly higher idea of the vocation of a fellow-labourer in the grand work of demolishing the kingdom of darkness; and, in short (that I may not detain



detain thee longer with the description of my progress than is necessary in point of time) he found me in so good a disposition that he did not hesitate to confer upon me, the night before his departure from Parium, the first degree of initiation into the mysteries of the christians, and during this act—the simple but awful solemnity whereof was not a little elevated by the stillness of midnight, and the dreariness of the place he had provided for that purpose—to accept a vow of me, that was to render me for ever a sharer in the kingdom of light, and an implacable combatant against the kingdom of darkness.

Hegeſias had already more than once been obliged to employ the whole force of his eloquence to moderate the zeal which he himself had kindled within my breast; and to convince me that it was my duty not to abandon the affairs which providence

providence had now entrusted to my care, till I should be called from them by a superior command. But in these solemn moments, I was seized with a longing to relinquish all, and devote myself entirely and with undivided energy to my new vocation; this desire was so strong, that I importuned him afresh; and, in the hope of disarming him of all objections at once, I ardently appealed to the answer our master gave to the rich young man, who had asked him what he must do to be blessed. Nothing, in my opinion could be more decisive than the application of this answer to the predicament in which I stood. But Hegesias was not so easily thrown off his purpose as I had imagined. He rebuked my impatience with a mild but inflexible gravity, and absolutely insisted upon it that it was not lawful for me to forsake my father till he had no longer any occasion for my service. "The answer given to the youth,

“ youth, said he, to which thou referrest,  
“ so far from being applicable to thy  
“ case, determines directly against thee.  
“ The frame of mind in which thou art at  
“ this moment, is exactly the reverse of  
“ his: for he sneaked sorrowfully away,  
“ on hearing that he must part with all  
“ that thou with impatience art desirous  
“ to relinquish. Be not deceived, my  
“ brother; continued he: to deny thy-  
“ self, not thy outward circumstances,  
“ to deny thyself, by resisting the most  
“ clamorous desires of thy heart, is the  
“ first duty imposed on thee by thy re-  
“ ception into the fellowship of the chil-  
“ dren of light! How, Peregrine? Thou  
“ flatterest thyself that thou shalt fulfill the  
“ great commandment of our Lord, of sa-  
“ crificing to him thy all, while in fact  
“ thou only castest from thee an oppres-  
“ sive and fatiguing burden, and instead  
“ of doing his will, art complying with  
“ thy own? It is exactly this passionate  
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“desire by which thou wouldst abandon  
“all for his sake, that would make thy  
“offering unacceptable: for it is merely  
“an illusion of thy not yet entirely sub-  
“dued self; or rather, it is an imper-  
“ceptible net, which thy evil demon is  
“attempting to throw over thy head.  
“Wouldst thou certify thyself whether  
“thy self-denial be strictly genuine?  
“Sacrifice this unreasonable desire to  
“him to whom thou fondly imaginest  
“thou art ready to offer up all that thou  
“art and hast; return to thy father’s  
“house; and be persuaded that thou art  
“serving the Lord, while thou art pro-  
“secuting the business of thy father with  
“attention and zeal. If thou hast been  
“faithful in this inferior post, in due  
“time thou wilt infallibly be called to  
“a higher.”

Hegeffas administered to me this cor-  
rection in so earnest and authoritative a  
tone,

tone, that I thought I was hearkening to the stranger of Smyrna. I submitted myself, therefore, with all the meekness that befitted a neophyte, and received his blessing, with the assurance, that I might thenceforward consider myself as a denizen of the city of God, which would shortly, in visible glory, descend on the earth; and, as, by taking upon me the austere duties of this exalted dignity, I had received all the prerogatives of it; so, I might be certain, that, from that moment, I was under the immediate protection and influence of the spirits of light, and in connection with the members of their kingdom; who could neither be confined by time nor space: and of this, without my concurrence, I should receive infallible proof, as often as it was requisite to the service of our Lord and King.

LUCIAN.

This Hegesias, as it should seem, played no inferior part among the children of light?

PEREGRINE.

As I learned in the sequel, he was one of the most trusty and active of the private agents of my stranger; an office for which his extraordinary presence and versatility of mind, his knowledge of the world, and his dexterity in dealing with all kinds of men, and in gaining their confidence, eminently qualified him. It was almost impossible to escape him, when he wanted to get possession of a man, who had but some dispositions for assisting, whether knowingly or unknowingly, in a higher or a lower station, as weight, wheel, or spring, in carrying on the grand work whereof the stranger was the

the



the animating soul. He spoke with great fluency all the languages then in use throughout the enormous circumference of the roman empire; possessed great dexterity and skill in the management of mercantile affairs; was in connection with several great men, and with the principal houses in all the trading towns of the empire, and was able to render so much the more important services to the cause in which he was embarked, as (except the brethren who knew him, or to whom he gave himself to be known) no one would have suspected a christian to lurk under his cloak. For, in order that he might become all things to all men, for the benefit of the good cause, he was dispensed from every outward act that might render him suspected by the profane: an exemption, which my stranger used commonly to distribute among the most active of his confidants; and which he likewise (though I was yet far from this

degree) conferred on me through Hegesias, as it would be a duty imposed on me by them, to keep my connection with the brethren a close secret from my relations and fellow-citizens.

## LUCIAN.

This permission, for the benefit of the whole order, to every person to present himself under any mask he should find necessary at his discretion, gives me great light at once on the possibility how a sect, which in my time was so much despised, might be already in the former half of the third century of their chronology, so numerous and considerable as of necessity to excite the jealousy of the priests of the antient deities. Even under the Antonines their numbers were much greater than was believed, as probably not a few (especially in the upper classes of society) from various

rious regards, and partly, as thy Hegesias, in the design of being more useful to their brethren on every occasion, and in general for being so much the better able unmolestedly to found and extend their new theocracy in silence, with the favour of their superiors, kept secret so long their connection with the christians, till a change of circumstances should incessantly render this reserve less and less necessary.

## PEREGRINE.

Very probably. However, I must confess, that though I was in pretty intimate connection for several years with some of them, yet to me there was an impenetrable veil of obscurity upon the history of the origin, and the first periods of this order which in the sequel became of such vast consequence to the whole human race. My conjectures



thereupon can be of no great consequence to thee; besides, they would lead us too far from the history of my own insignificant person, in which alone we are at present engaged. But what I know from my own experience is, that there was a mighty difference between the christians under Constantine, usually styled the great, and the communities of brethren, great and small, dispersed throughout the whole extent of the roman empire, which in my time were generally comprehended under that name. For there then reigned so little concord, order and harmony among them, that perhaps no two communions of considerable magnitude were to be found, that in all particulars were of one faith and one mind. For want of an accurately stated and generally admitted system of doctrine, many points of their faith remained doubtful; and, as a multitude of puzzling questions were started from time

to

to time, which, for that reason could not be clearly and satisfactorily settled; therefore each particular community mostly adhered to the opinions and prejudices of their presidents and teachers. The Master himself had left nothing behind him, in writing, that might serve as a rule to his future adherents. Naturally then the proportion of memory and understanding that fell to the share of his first scholars, with the belief in the honesty of their intentions, was the only warrant these latter could produce to their's for the truth of the facts which they spoke of as eyewitnesses, and of the doctrines which they affirmed they had heard from his mouth. What wonder then, that even during the lifetime of those by whom the first communities were planted, mistakes, controversies and divisions should have arisen, which the authority of this or that teacher could so much the less prevent or stifle, as he

who taught otherwise appealed likewise to tradition, or to writings that in reality could pass for nothing more than written tradition; and accordingly had as much apparent right, as the former, to promulgate his doctrine for that, which best agreed with the intention of the Master, and with the spirit of his words. This being the state of the case, there is room to suppose, with great probability, that the number of genuine christians, so early as in my time was tolerably small, and perhaps confined merely to single families or little communities, like that which I became acquainted with on my journey to Pirane: but so much the more considerable, on the other hand, must have been the number of those who bore the name of christians, and though they agreed in some points of faith, yet as well in their mode of representation in general, as in particular dogmas and religious rites and practices,



practices, differed so widely from each other, that the controversies which arose upon them among their teachers, must have insensibly stifled the spirit of love and concord which should have rendered all the communities together one single body, whose soul was Christ. And this division of the christians of that time into several head-parties, which mostly split again into a number of smaller sects—a division that, about the time when the number of the members of the order had in an extraordinary manner increased, during the tranquility granted them by Hadrian and the two Antonines, seemed to threaten the order itself with a total overthrow—this very division it was that first occasioned my stranger (a man that felt himself born for arduous enterprizes) to fall upon the thought of founding a private order, whereby he intended gradually to reduce the gnostic and oriental communions, to an uniformity which was

necessary to their consistence and duration; and, from the centre whereof, he hoped, as the invisible superintendant of the whole, to construct a new, all-comprehending and sovereign theocracy on the ruins of the ancient religious and political constitutions; and if not able himself to bring the grand undertaking to full effect, at least to lay the foundation of it so strong, that he might safely leave to time the entire completion of his work.

But I perceive that I am, again, outrunning my story, and am disclosing a great deal more of the secret of the stranger, than I was acquainted with myself at the era of which I am speaking.

Above a year had now elapsed since I had received of Hegesias the first degree of initiation; during this period we had

seen

seen one another several times at various places, and I had given so many proofs of my zealous attachment to the good cause, and my unlimited obedience to the suggestions of my superior, whom I considered as the immediate organ of the great Logos, that I was at length honoured with a second meeting by Kerinthus, (for so my stranger, as I now learnt, was called); and soon after was solemnly admitted into one of the communions under his guidance and inspection. On this occasion I received the second degree of initiation, at which the right reverend Kerinthus himself performed the office of mystagogue, and where all that I saw and heard, penetrated my soul with sentiments I had never felt before. In fact, what passed on this occasion, not so much without me (for that was very simple), as within myself—though I can now so naturally explain it all—richly deserve the name

continued

of



of unutterable things [aporrheta], in a sense altogether different from that solution that fell to the lot of the epoptes in the eleusinian mysteries: and I refrain from saying any more of it, as a man must absolutely have been in a situation to have experienced the same, for being able to form an idea of it.

LUCIAN.

I excuse thee for the omission with all my heart, friend Peregrine. From what I know of thee—and from all that thou hast already told me of the stranger, of the spirit of the communities of brethren, of their meetings, of the high notion they entertained of the dignity, the prerogatives and the expectations of their order, and in general of all that happened to thee since the second time of thy being at Smyrna, I am enabled, without my own personal experience,

experience, and without any disposition  
thereto, to form a pretty exact idea of  
the manner in which thou must have  
been affected at thy solemn introduc-  
tion into the fraternity of the children  
of light.

## PEREGRINE.

Between thy mental representation, my  
dear Lucina, and what at that time was  
present feeling and light in my soul,  
there must always be the same difference  
as between a painted fire and a real one;  
a difference that I here make of conse-  
quence only in order that thou mayst the  
better comprehend the ardent zeal with  
which, from that moment I entered in-  
to all the plans of the stranger. He  
seemed so well satisfied with the degree  
of heat, to which he saw the three great  
springs of the human mind, faith, love  
and hope had already risen in me, that, by  
evil the

the second or third day after my reception, he seemed to make no distinction between me and his greatest confidants. But he gradually again shrouded himself in the mysterious obscurity, in which he appeared at the commencement of our acquaintance; and when I thought myself entered into the recesses of the sanctuary, I was informed that I was no farther advanced than to the second fore-court, and that still longer, and severer trials were requisite, before it was permitted him to remove the covering entirely from my eyes, and to admit me to the full vision of the light, the splendor whereof I could not yet support. This communication could not fail of producing the effect which he probably had intended it should make upon me. Instead of deterring me, the expectations it intitled me to form, stretched at once all the energies of my frame, to undertake and to endure whatever I might have



have to do or to suffer, in order to ascend that high gradation, which was now the aim of all my wishes. In the mean time, Kerinthus opened himself no farther on the preparations and trials that I had still to go through. He contented himself with admonishing me, as he had begun to do at our first meeting, to be indefatigable and implacable against myself, in the purification of my mind, and the mortification of all sensual propensities and every selfish passion; and to consider this self as the most dangerous, the most subtle and most obstinate of all the enemies I had to encounter as a combatant of the kingdom of light. He gave me to understand, that the most intrepid fortitude, the most determinate resolution to devote the heart entirely to the cause of God, was the only way to that high perfection of which he had given me a glimpse in the community of Pergamos.

as

as in the first dawn of the breaking day. "I see thy heart burning after it with ardour, added he; but avidity and panting desire, are not yet that will itself, which no peril can defer, no insinuating temptation enslave, no labour fatigue, no sacrifice dismay: this will is not the work of a few days or weeks; it is only to be obtained by the mortification of every other appetite, every other innate will, and it is not actually formed, until it has effectually absorbed our self. —" Hereupon he gave me several particular directions and rules of conduct, in relation to the means by which I should, the sooner the more zealously I put them in practice, succeed in making a thorough breach in the wall of partition, still standing between me and that perfection. For, though he by no means made the way very easy to me, yet he gave me plainly enough to perceive, that the space of time in which I should pass

pass through it, depended greatly on myself. From our hospital he has been sent on to Constantinople, and will be here in five or six days after my reception, into the communion of the saints, the president was called away to some other place by his affairs, and I by mine again to Parium. The manner in which he parted from me left also this time a deep sting in my heart. "I leave thee not, my brother," said he, pressing my hand with warmth, "for I shall always remain with thee in spirit, and be an invisible witness of the fidelity with which thou keepest the precious jewel which thou hast received." With these words, which had so impressive and magical a force as is not to be described, he gave me the brotherly kiss, which is one of the tokens by which the christians know each other, and was vanished out of my sight ere I was able to give vent by words to my swollen heart. *quod ad flectit se*

The



The stranger left me in a state of mind, that fitted and disposed me more to go and dwell among the anachoretēs of the Thebais, than to return to Parium, and plunge into the tumult of affairs, and to associate with men whose intercourse became more painful to me from day to day. But Hegeſias, who had acquired almost as great an authority over my mind as the prophet himſelf, and to whom I diſcovered ſomewhat of this diſpoſition, ſoon brought me to adopt a different ſet of notions. He reiterated the remonſtrances he had formerly made me, with redoubled energy, and abſolutely inſiſted upon it, that perſeverance in my preſent ſphere of action would be the greateſt proof of ſelf-denial, that at this time could be required of me. "Yet grant me," I at length exclaimed with a warmth which he ſeemed to return with great coolneſs, "yet grant me at leaſt the only ſentiment that can  
render

"render supportable these temporal  
 "cares, so burdensome to the spirit, to  
 "which thou condemnest me! Nature  
 "wants but little; and even in that little  
 "to which I confine myself, there is so  
 "much nourishment for the old man,  
 "that I am daily contriving how to di-  
 "vest myself of something more. Per-  
 "mit me then from this instant, to look  
 "upon the community as the proprietor  
 "and lord of my whole fortune, and  
 "myself as merely their steward, who  
 "must give an account to it of every  
 "obolus. On this condition, I will, not  
 "only with patience, but with pleasure,  
 "continue chained to this par."

LUCIAN, *laughing.*

At this proposal poor Hegesias must  
 have been terribly frightened!

PEREGRINUS

## PEREGRINE.

Indeed I had every reason in the sequel to think, that my liberality to him, under the name of the brethren's chest, of which he was the principal warden, might not have been altogether disagreeable to him. At least, he let me perceive nothing of it. He thanked me for my good will as coldly as if the affair had been about fifty drachmas, and not of above two hundred talents; but he at the same time cautioned me, with brotherly earnestness, to take good heed, that nothing of a secret pride or any other impure motive lurked beneath this seemingly well-meant surrender of my temporal goods. "Brother," said he, "we ourselves, with all that we are and have, belong to the Lord; for what have we, that we have not received? or what can we term our's that is not his? We are all, in every  
"respect,



"respect, nothing but stewards over a  
 "smaller or a larger portion of his eco-  
 "nomy; in his own due time, he will  
 "require of us his own, and woe to  
 "us ! if he find us not at any moment  
 "ready, to return him all, even to the  
 "last farthing !"

LUCIAN.

How did that relish, friend Peregrine?

PEREGRINE.

I confess, it instantly struck me, that  
 by this way of talking, there was abso-  
 lutely nothing voluntary and meritori-  
 ous in my offering: but I suppressed on  
 the spot this little rebellion of my heart;  
 as the suggestion of some malignant dæ-  
 mon; and found in the discourse of He-  
 gegias, nothing but simple and irrefra-  
 gable truth. For I had not yet brought  
 matters

matters to such a pass,—or rather how was it possible in my then state of mind—to suspect the jugler's trick, with which these subtle saints could so dexterously, as no artless soul could perceive it, slip themselves into the place of the Lord, and be able to persuade the simple, that what they gave to them, was merely an old debt, which they repaid to him?

## LUCIAN.

I am very much afraid, my good Peregrine, that, the whole tendency of the over-strict morality, carried even beyond the sophistry of the Stoics, in which these cunning heads were so well versed, was only by disguising the cheat, to domineer over the minds of men, and to get into their hands the disposal of their cash.

PERE-

## PEREGRINE.

With Him, whose venerable name they bore, and with his first honest followers, this certainly was not the case. His sole concern was, in all earnestness, to lead mankind, by those qualities which render childhood so amiable, by simplicity, innocence, undissembled kindness, and unfollicitous reliance on the Father in heaven, to the summit of moral perfection, and thereby to the purest eudæmony of which the human nature is susceptible beyond the grave. Thither he conducted all who resigned themselves to his guidance in simplicity of heart; and living instances of this I saw myself at the farm-house between Pergamos and Pitane. But afterwards ensued, what, from the very nature of the case, *must* ensue, and what no power divine or human could prevent: the christians degenerated quickly after they



had assumed that name; they ran by degrees into all kinds of fanaticism, lay open to every seducer who had the art to mimic the spirit of their master, and to imitate the good shepherd's voice; and thus those lofty sentiments and tender feelings, (which, so to speak, compose the native morality of the fairest souls) were wove by artful men, into subtle nets, wherein they were always sure to catch especially the most generous and artless minds.

But, as I said before, at that time I had not the slightest suspicion that I should one day find cause to think so disadvantageously of these holy men, by whom now to be styled brother, was the greatest pride of my heart. I took all they told me in the pure and literal sense; and, thenceforward considering myself merely as an agent of the community, my business acquired a far greater importance

portance in my eyes than it had before; it seemed to me now, by the destination I had given it, to be a sort of religious worship; and, industriously assisted by Hegesias and other brethren that were under his direction, I laboured with the greater diligence in the augmentation of my future inheritance, as (to speak in the language of our order) it was entirely to be employed towards the building of the kingdom of God.

A few years afterwards my father died suddenly, though to the surprise of no one, as, from his habit of body and manner of living, it had long been imagined, that an apoplexy, sooner or later would put an end to his life. No soul in Parium, and least of all myself, had a single thought of its being barely possible for the wickedest slanderer to be capable of drawing materials, from this event, for that infamous report, which thy anony-

mous orator at Elea so maliciously and confidently made use of against me. The harmony that always subsisted between my father and me, notwithstanding the difference of our principles and dispositions, and the esteem in which my moral character, and a uniform tenor of conduct that gave not the slightest handle to any species of slander, had placed me with my fellow-citizens, rendered any such suspicion altogether as unnatural as the fact itself. To my knowledge I had not, at that time, an enemy in all Parium. Only Menecrates, who, for several years past had been practising every imaginable art of that species of cringing and fawning to old men, in hopes of being made their heirs, which thou hast so admirably described in thy dialogues of the dead, in order to procure a considerable place in the last will of my father; he, I say, let me perceive some abatement in the warmth of his friendship,



friendship, after the publication of the testament had shewn him that he was not even mentioned in it, and only his wife Callippe, as my father's niece, had a slight legacy left her. To say the truth, this lady too, who, since my return to Parium had revived on that occasion her old pretensions on me, without effect, gave me little cause, after the opening of the testament, to set her down for my peculiar patroness; however, she did not carry her resentment so far as to come to an open rupture. It was only when by my departure from Parium, and by the report that I had gone over to the christians, I was become an object of general censure to my fellow-citizens, that she first presumed (as I long afterwards learnt) to make remarks upon me, and to throw out hints that served as a foundation to the calumny, of which I shall take farther notice in its proper place.

## LUCIAN.

I have no need, I think, to assure thee, my dear friend, that in my sight thou art fully acquitted. Had the question, indeed been only about some great piece of folly, thou wilt permit me to say, that I had taken my party: but whoever accuses thee of any criminal act, has lost his cause with me, even though he could bring all Mysia to witness against thee. But the thing speaks for itself.—Well then, friend Peregrine! the only obstacle in the way of thy complete union with the christians is now removed; thou art free, and master of a considerable estate:—but no; I forget that thou hast already made it over to an invisible master, whose visible steward had previously taken care to spare thee the trouble of studying what thou shouldst do with thy inheritance. Probably thou hadst now nothing more at heart than to run and lay

lay it all at the feet of the wonderful stranger?

## PEREGRINE.

No doubt of it. No sooner was I in possession of the whole inheritance, which, after deducting the several legacies, amounted to two hundred and twenty talents, than I wrote to Hegesias to this effect: I hoped that now there would be no farther scruple in consenting to my total separation from the children of darkness, and in my being permitted to devote myself and all that I possessed, singly and alone to the service of our Lord, and the advancement of his kingdom. Indeed Hegesias, by his connections with the principal merchants and bankers in the trading towns of Asia, had already taken care, in so effectual a manner, as that I must ever be obliged to him for it, that a great part



of my fortune should be already at his disposal. Accordingly, without giving any definitive answer to my request, he contented himself with proposing to me a meeting in Nicomedia, where we might talk over the affair face to face; as he was in daily expectation of hearing from the prophet (as Kerinthus was usually styled by his followers), the will of our Lord in regard to me. On receiving this answer, I hastened my departure with the utmost impatience; and, after having settled my affairs at Parium, I took ship for Nicomedia under pretext of going to visit the lands that had fallen to me in Bithynia, without suffering the thought of the easy and convenient life I might enjoy, in the lap of pleasure, amidst my fellow-citizens, to detain me a moment: so full was my whole soul of the glories that awaited me in the communion of the children of light, and of the high vocation,

tion, to which I was making a rapid progress. For how could the utmost pride of a mortal aspire at a grander sentiment, than to be a fellow-labourer in the glorious work of the æons, who unite their celestial energies and influences in destroying the kingdom of the god of this world and his dæmons, and to assist in governing a new earth, under the sceptre of the incarnate Logos?—Thou knowest this sort of language, Lucian?

LUCIAN.

At least it is not so strange to my ears as it is to my understanding.

PEREGRINE.

To this likewise it would be very intelligible, were I to translate these pretended mysteries of the world of spirits out of the ænigmatical metaphors of

our sect into the ordinary language of mankind. Call to mind the vast project of an Alexander and a Julius Cæsar — of the whole globe to form one single empire, of all the tribes of the earth one single nation; to give this enormous empire one single capital for its central point, and in this centre to make their haughty self the ruling spirit of the whole. My Kerinthus had no less a plan; and, though he had no better success in it than the great Alexander; yet I am certain that he might venture to flatter himself, that he laid the first ground work to that grand revolution which we saw effected in the time of the Theodosians. *That awful revolution of things, which he so solemnly announced to me at our first meeting, the downfall of the kingdom of the demons, the descent of the city of God; to which the nations of the earth were to resort, and the flashing rays whereof were to consume the adversaries of light —*



*light* — all these pompous images were not words without meaning; assuredly he had his own proper signification to them; and what else could that be, than that the new theocracy of the christians would succeed in overthrowing the old constitution, religious and civil? To effect and to accelerate this revolution was the real aim of the secret order, whereof I, for several years, was rather a blind instrument than a seeing member.

## LUCIAN.

Thy Kerinthus was a prudent man. So warm and honest an enthusiast as thou, was very fit to be employed in his project; but only for so long a time as thy reason could be kept in the proper shade. All was lost, whenever thou shouldst be suffered to see what lay concealed under the high-sounding mystical bombast, and how natural that the-

urgic enchantment was, in which the ruling passion of thy soul was bound.

PEREGRINE,

The sequel will shew that thou hast rightly guessed. Hegesias received me at Nicomedia with the tenderest marks of brotherly love; introduced me to the community there, which was not numerous, but entirely under the fascinating influence of Kerinthus; evinced to me the satisfaction of the president at the fidelity which I had hitherto shewn in the incipient work of my sanctification, and concluded by assuring me that he had now no more scruple to undraw the last curtain, and to let me look into those mysteries, which to the greater part of the brethren themselves were revealed only in images and symbols. This promise, as thou mayst well imagine, raised my expectation to the highest pitch; and

Hegesias,

Hegesias, who here officiated as mystagogue, acquitted himself to perfection in giving to the secret instruction, which I now continued to receive from him for several weeks together, all that air of solemnity, sanctity and magism, whereby its effect upon a temper like mine, must necessarily be increased to a ten-fold degree. The gnosis irradiated me, like a celestial light streaming down upon me from the opening sky: I felt myself borne aloft by it: felt the tremendous presence and the vehement penetration of the divine energy in the inmost recesses of my frame; and, in one word, I thought, at several instants, that I actually experienced that high dæmoniacal life to the immediate confluence with the divine nature—a feeling, in regard to which, whatever illusion there may be in it, all human language fails—whereof in my early youth, and in the grove of Urania at Halicarnassus, only



only the feeble gleam, the gentle foretaste (as I now imagined) had dawned upon my soul.—Probably a circumstantial detail of this sublime gnos̄is, would have but little interest for thee—

LUCIAN.

Of that thou mayst be assured! Not the least!

PEREGRINE.

I therefore shall only say, that it was neither more nor less than a tissue of theosophico-magical dreams, which Kerinthus had the ingenuity to adapt as easily to the elements of the christianity of that period as it was capable of being in some measure made to suit with every other scheme of morality and religion. For it was one of the natural consequences of his theory, that the human spirit in  
spite

spite of the thick rind of cold and opaque matter, in which it has been clad ever since its detrusion from the empyreal abodes, has never been so totally obscured, that some sparks and rays of the all-circumfluent ocean of fire and light, eternally flowing from the abyss of the deity, have not penetrated into it, as it were, through the chinks and crevices of this incrustation, and—

LUCIAN.

Enough, enough, dear Peregrine!—Nothing is more insupportable to me than this dithyrambic kind of philosophy, which assumes the air of having explained the unfathomable mysteries of nature; and yet, with all the fanciful images, in which it disguises its pretended revelations, either reveals nothing but what every man long ago knew, or speaks downright nonsense.

However,

However, I was once likewise seized with the curiosity to make myself acquainted, amidst so many other conceptions of human folly, with this gnostic delirium: and therefore thou mayst confidently suppose that it would be superfluous to enlarge any farther on the theurgic system of thy most reverend prophet; however much or little it may have in common with the ebionite, valentinian and others of the same class, by which in the sequel it was swallowed up. The completeness of thy own history, methinks, will lose nothing by it.

## PEREGRINE.

Allow me but this one remark. In fact the whole of the gnostic theosophy lies in this, that in it the abstract ideas of common philosophy are sensualized, and to the words that denote them, are substituted the unknown being and original



nal energy itself, whereof these metaphysical ideas are only empty adumbrations: and it was exactly this, that rendered their manner of arguing, as attractive and seducing to all hot heads and glowing hearts, as it must ever be contemptible to such cold heads as thine. As for your sort, you know that the goddess into whose arms you were promised to be led, was only a figure in the clouds; what enjoyment then could a known deception procure you? Whereas we Ixions believed we embraced the goddess herself in the cloud that represented her shape before us; and felt ourselves happy, not only because we knew not that we were deceived, and therefore our enjoyment (as long as the deception lasted) was real; but also because the likeness of the cloud to the goddess was somewhat real, and therefore the object that put us into these transports was more than a mere illusion of  
the

the brain. For though it be true, that all immediate correspondence with the invisible world is denied to mankind in that earthly life, yet no man will take upon him to affirm, that, in the unfathomable mysteries of nature (as thou termest it) there may not be somewhat that has about the same affinity to the æons or original energies of the gnostics, and the eternal primitive being, from whence they flow, as the Juno of the fable to the cloud with which Jupiter deceived Ixion. If so, then the efforts of the warmest imagination to raise itself to the actual vision of these unattainable objects may be always fruitless: yet these objects themselves are real, yet the human soul has the pleasure of making itself a sort of shadowy images of them; and thus it is conceivable how that mere endeavour may produce in the internal senses of enraptured men, sensations and visions, which with all the illusion,

lusion, have ever reality enough to render the man, at least in his own estimation, undescribably happy.

LUCIAN, *smiling*.

I think I comprehend somewhat of it, friend Peregrine. But pray proceed.

PEREGRINE.

The secret instruction that Hegesias had imparted to me during my residence at Nicomedia, instead of being the last degree of my initiation (as I flattered myself it was) proved rather a kind of trial, to which I was put in order to see whether I was worthy of being admitted to the final disclosure of the real mystery; a point, in which not to mistake, must have been in more respects than one, of great importance to them. If, instead of taking in the literal sense all this tinsel of theurgic



gic magism underlaid to one of the fundamentals of christianity (from which theurgic magism the gnosis of Kerinthus was mostly composed) and heating myself to an inexpressible degree in behalf of it; if instead of this, I say, my reason had then been sufficiently master of my fancy to have advanced some reasonable doubts against the literal meaning of them, and against their agreement with the pure doctrine of the messenger of God, and had convinced Hegesias, who was so deeply versed in the knowledge of mankind, by my whole deportment that I was not to be imposed upon; he would have made no scruple to have actually unlocked to me the recesses of the order to shew me the difference between his exoteric and esoteric doctrine, and in short to trust me with the secret, that the literal sense was only for weak and enthusiastic souls, but the moral and political (which reduced all to the natural

tural order of things, and to which that served only as a shell) was reserved for the few, who being at the head of the brotherhood, must therefore see clearer than the rest. But to an enthusiast like me, to a man to whom that was the very end which Kerinthus and Hegeſias uſed only as means to their ends, and who as ſoon as the illuſion was removed from his eyes, would at once have loſt all avidity to the work, they could never think of divulging a ſecret of ſuch importance. It was therefore reſolved between them, (as the fact ſhewed) to employ me in the only way whereby I could be of real ſervice to their cauſe, and to which I ſo ſpontaneouſly and frankly offered myſelf: they, by imperceptible degrees, and with my hearty concurrence, got poſſeſſion of my inheritance, for the advancement of the kingdom of God; and, as ſoon as they ſaw that a zeal for the diſſemination of the ſalutary doctrine (as they

they termed their gnosis) had fired my whole soul, they appointed me to labour in the missions, which the order kept up in every part of the asiatic and oriental provinces of the roman empire. For, besides that they saw me ready to hazard and to suffer every thing for the cause of God (for which I mistook theirs) they thought to find in my abilities, and even in my exterior, all that could ensure them a successful proselyte-maker in my person. There was but one requisite in which I was defective: I looked too plump for a missionary. But the artful Hegesias presently thought of a remedy for that. The holy work to which the Lord had chosen me, demanded a thorough preparation; and accordingly I was enjoined to pass several months together in such rigorous fastings, accompanied with so much watching and prayer; that the little nourishment I took, and the many nights I spent in heat-  
ing



ing meditations and contemplations, soon gave me the looks of an indian penitent; and which in fact is an essential requisite to the vocation which I longed after with the utmost intenseness of desire.

At length Hegesias informed me that he had a journey to make in which I was to be his companion. *Whither*, he did not think proper to tell me; and I was not allowed to ask; for an unconditional obedience to every nod of the president — who, it was taken for granted, received orders for whatever he did immediately from our LORD — was one of the first duties I had bound myself to perform previous to my pretended introduction into the innermost sanctuary of the order. Hegesias himself, seemed in this respect to have no advantage over me: he carefully concealed from me that he was the right hand, nay, in the proper sense of the word, the *fac totum* of the venerable Kerinthus,

Kerinthus, intending thereby that I should consider him as much a blind and passive instrument in the hand of the Lord, as I myself. After a long peregrination, in which we wandered over all Bithynia, Galatia, and Phrygia, every where visiting and strengthening the brethren, we at length arrived at Iconium, where Kerinthus had instituted one of the most considerable seminaries of his sect. We found him surrounded by his pupils, who, as I afterwards learnt, were formed, partly by himself, and partly by one of his familiars, to the same appointment, to which THE LORD had called unworthy me. Kerinthus received me with all the tenderness and unreserve, which must have certified me (if I had still any doubts) that I was a disciple of the most confidential class, and that he no longer wished to keep any thing a secret from me: and all the while I staid at Iconium, he

he distinguished me by a thousand instances of a peculiar esteem, from the other brethren, who, like me, were designed for travelling apostles. With all the appearance of the most unreserved communication, nothing could be more artful than his behaviour towards me; though I was not capable of making this reflection till long afterwards, and at that time took all for truth that seemed so. To give thee only one instance of it; he had the ingenuity to order the matter so as that it was myself who made the first overture about the post to which he had destined me, by speaking to him of it as of a business to which I felt myself inwardly called. — "I had not the least doubt," was his answer, "when it was revealed to me, that thou wert elected to this high vocation, that the assurance of it would be given thee in thy inmost soul." From that time forward, he discoursed with me, when-

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ever we were alone, of no other subjects, than such as related to this business; and imparted to me a multitude of cautions and rules of conduct that I was to observe in the prosecution of it. He did not conceal from me, that, of more than five hundred communities of brethren, great or small, which at that time were dispersed over Asia, Syria and Ægypt, scarce a seventh part of them were in close and immediate connexion with him, and that it was therefore indispensably necessary to send out numerous labourers to put a stop to the confusion, the mistrust and the divisions which the spirit of darkness was busy in keeping up among the communities; and to reduce all these wandering sheep, by the most intimate connection with their shepherd, so close together that they might always hear the voice of the great pastor, and be led astray by no blind or false guides. On this head he delivered  
precise

precise instructions at large, particularly concerning the prudence with which the presidents of the several congregations should be tried, and treated, and won over; all which I pass by, as they would lead me too far from myself, and to so deep a proficient in the knowledge of mankind as thou, would have but little novelty to recommend them.

LUCIAN

I must confess, Peregrine, that I am anxious to come to the catastrophe of this part of thy history.

PEREGRINE.

We are making gradual advances to it, my dear Lucian. But I must first inform thee of one circumstance before I actually enter on my apostolate, as they called it; and this was, that, during my

stay at Iconium, I became acquainted, among other young men that lived together in the seminary of Kerinthus, with one, who would have attracted my notice, even if the president had not distinguished him above the rest by a particular kind of artful observant esteem. He was called Dionysius, by his looks might be some few years elder than myself, and had left Paphlagonia, where he was born in a little town, in his earliest youth, in order to have himself formed, at Athens, from a Paphlagonian into—a man. After having wandered about, in this venerable burial place of Socrates and Plato, for upwards of ten years, from one school of philosophy to another, without finding satisfaction in any, he betook himself to travel, in order to get acquainted with nature and with mankind by personal inspection. He journeyed over Greece, Italy, Gaul, Spain, the roman Africa and Ægypt; at Alexandria



andria made acquaintance with Hegesias, and, through him, with Kerinthus; and ingratiated himself so well with these persons, (who, when they wanted to attach any one to them, were hardly to be resisted), that, after having observed them for a considerable time, he formed the resolution of getting initiated into their mysteries, and of uniting his lot with their's. The vivacity and apparent composure in the physiognomy of this Dionysius, attracted me as forcibly to him, as I know not what in mine, seemed reciprocally to attract and to interest him. We frequently found means of meeting together; but the sincerity of my enthusiasm kept him (as I afterwards learnt from his own mouth) against his will, in a sort of respect; and our conversations, as well as our friendship always stopped short at the extremest verge of confidence. Kerinthus and Hegesias seemed to have great designs upon him; but for

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observations of this nature, my eyes were then not clear enough. I parted reluctantly from this man; who, notwithstanding his coldness, I found uncommonly amiable; and besides, from his various knowledge, he was a very entertaining companion. However, the time came, when, with mutual lamentations that we had not come to a closer intimacy, we must part: he staid behind with our president, and I was sent to Cappadocia, with a young acolyth as my attendant, to enter upon my first mission among the fraternities dispersed over this vast country, and were reckoned among the most zealous.

In this employment, wherein—as I had to do with Cappadocians—I was pretty successful, several years elapsed, during which time I was lucky enough to infect several numerous congregations with the kerinthian fanaticism, and in many others

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to make at least so good a beginning, that it was an easy matter for the prophet to finish the work by his presence, and by some miracles which I saw him perform.

LUCIAN.

Miracles!—What callest thou miracles, friend Peregrine?

PEREGRINE, *smiling*.

I do not mean exactly to say, that he drew down the moon from the sky, to toss it into the left sleeve of his gown, and then roll it out again at the right; or that he removed mountains by his bare word, and forced rivers to seek another channel: and yet I must confess, that I saw him cure extremely singular nervous diseases, which, as may be easily supposed, were laid to the charge of evil



dæmons, by the mere imposition of his hand; in which, however, as perhaps no insignificant circumstance, it must not be forgot, that this imposition of hands was connected with a stroking and rubbing that lasted a pretty long while.

LUCIAN.

I let that pass.

PEREGRINE.

Some devils were driven out merely by the pleasing stupefaction occasioned by fragrant odours and the charm of a fine air, he caused to be solemnly sung by the brethren and sisters in deadened notes. A couple of sick—in imagination probably—were suddenly well, barely by his commanding them, in an authoritative tone, and after various preparatory

paratory solemnities, to believe that they were well.

LUCIAN.

Not at all amiss!

PEREGRINE.

But the best piece that I beheld with my own eyes, was the resuscitation of a — hysterical girl; who, at the time of his being called in, according to the affirmation of her weeping relations, had already been dead two days—

LUCIAN.

And — the single circumstance, that she was still alive, excepted — had doubtless all the signs of a dead person upon her?

PERE-

yourself and several of your friends, who were present.

## PEREGRINE.

However the affair was managed, with the honest cappadocian rustics this resurrection passed for an evident miracle; and I cannot deny, that on this occasion I was as much a Cappadocian as the rest; with so much decorum, and in so masterly a manner did the venerable Kerinthus perform his part in such scenes. In short, the effect of the miracle, which he wrought as a proof of his mission, was so decisive, that not only all the brethren present, who had still their doubts about him, but even great numbers of the idolaters who were brought thither by curiosity, were convinced upon the spot. I, to whom, from the very first moment of our acquaintance, he appeared as an extraordinary man, in correspondence with beings of a superior order, was perhaps the least surprised



prised at these transactions; yet they gave a fresh vigour to my faith in him; and now, after he had laid his miraculous hands upon me, I set out the more confidently on the new adventure to the prosecution whereof he sent me to Syria; having previously furnished me with the necessary recommendations and instructions. The conquest of this province he had very much at heart; for the brethren at Antioch, Seleucia and Laodicea on the sea, were partly opulent merchants, from whose fortunes and connections in all parts of the Roman empire, the secret orb of which he was the soul, might derive great benefit, if he could only succeed in bringing the congregation itself to his view, and to a closer correspondence with his adherents in the provinces of the lesser Asia. As the Syrians are in general people of very lively tempers and warm imaginations, I appeared to him a choice

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instru-

instrument to this work; and, in order that my cultivation of so rich a soil might produce a more speedy and more abundant harvest, he had taken care to announce me, through Hegesias and others of his secret adherents, as a disciple of the School of St. John, who had drawn the tradition of the true doctrine immediately from the purest fountain; and, as well on account of this advantage, as the sanctity of his life and his zeal for the aggrandisement of the kingdom of our Lord, deserved to be received as a truly apostolic man. In fact, my enthusiasm had about this time risen to its greatest height; my sincere and passionate affection for the ideal abstract of pure humanity, under which I conceived the person of our first Master, and my sensibility to the truth of his sublime and simple philosophy of life, had completely amalgamated with the enthusiastical gnosia and the belief in the approach-

approaching theocracy of Kerinthus; and my soul, composed of so many combustible materials, being lighted and kept in a constant heat, boiled and bubbled with so impetuous a desire to pour out his feelings and convictions, with their wholefulness of faith, love and hope, over all that were in any degree susceptible of them, that Kerinthus could hardly have pitched upon a fitter subject for the execution of the business in which he sent me. I began with stabilizing the church, but soon made my first appearance in the congregations that were under the inspection of the bishop of Laodicea, and was every where received as an angel come down directly from heaven. The gospel of John, of which Kerinthus had given me a copy interpolated by him to a conformity with his notions, and the exposition which, being ignorant myself of any other copy, I delivered to the

brethren



brethren in their assemblies, on the mys-  
 teries contained therein, had an extra-  
 ordinary effect; my authority and influ-  
 ence among these good people, of whom  
 the greater part as honestly suffered  
 themselves to be deceived by me as I had  
 been myself, increased from day to day,  
 and in short, my mission went on so  
 well, that, in less than two years, up-  
 wards of one half of the congregations  
 in Syria and Palestine were impercep-  
 tibly caught in the fine net of Kethi-  
 thus, and, together with their presidents,  
 stood under the invisible guidance and  
 supremacy of an order the existence  
 whereof they had not the smallest idea.  
 It will naturally occur to thee, that in  
 this business difficulties and impedi-  
 ments were to be encountered from time  
 to time, the description of which would  
 unnecessarily swell my narrative; but in  
 all such matters I should safely rely on  
 the support of the *Angels*; and, what  
 was

was most helpful to me, was the circumstance, that the bishops and other ministers of the congregations, who might have thrown obstacles in my way, were, by considerable augmentations of the revenues, from the coffers of the order, (probably at the expence of my patrimony) prudently won over to be at least simply passive in the affair.

In the midst of the triumphs of my apostolical career, I was unexpectedly stopped short by an invisible band, that belonged to none of the invisible superiors on whom I depended. Wouldst thou believe it, Lucian, that the same arrow that hit me at Antioch was discharged at Parium?

LUCIAN.

In the place of thy nativity?—I comprehend. Thy relations and presumptive heirs, had no great pleasure in  
calmly

calmly looking on, while the comfortable patrimony, of which the law gave them the next expectancy in case any mortal accident happened to thee, was running into the society-chest of the christians, as into a whirlpool that never throws any thing back?

PEREGRINE.

Thou hast guessed it, Lucian? My retreat from Parium—which, though nothing could be done less privately, was afterwards construed into a clandestine escape—had excited great curiosity, so soon as it was perceived that I had no thoughts of returning; and information had been obtained that I lived among the christians, and to all appearance, had entered into a close connection with them. For several years together, my relations had given themselves much fruitless trouble to discover the



the place of my abode, since the time when I left Nicomedia; till at length old Menecrates learnt from one of his friends who had a correspondent at Antioch, that I dwelt sometimes at Laodicea, and sometimes at Antioch, or Seleucia, in quality of a prophet and mystagogue of the christians; and was held in extraordinary reverence by that sect. My relations now held a consultation together, concerning what methods they should take to save, at least what was still at Parium of the paternal inheritance, and the estate I had inherited of my grandfather, from the fangs of the christians; and the result of their deliberations was: to denounce me, by means of the said Antiochian, to the imperial viceroy, as a christian of the most dangerous kind, whose restless enthusiasm called more loudly for the animadversion of the magistrate, as he had already sacrificed the principal part of a considerable

considerable patrimony to his zeal for the spreading of that odious sect.

Thou mayst recollect, Lucian, that the penal laws against all private conventicles in general, and against the especially forbidden secret meetings of the christians in particular, though they were not indeed abrogated, were yet imperceptibly become dormant during the mild reign of the emperor Hadrian. As the christians about that time behaved themselves pretty quietly, the magistrates were every where privately instructed to let them alone, and without losing them entirely out of sight, to make as though they were not observed; while no particular circumstances or any formal complaint might render it in some measure necessary to act against this or the other according to the strict meaning of the law. The maxim, not less irrational than inhuman, of tolerat-

ing

ing no other religion, was, as thou well knowest, totally unknown to the priests of the old lawful religion; till this new one, which would be tolerated, without tolerating any other, had imperceptibly got to such a height, in obscurity and by the lenity of the government and the priests that the latter were necessarily roused from their too great security. It had been for a long time the fashion to confound in a manner the christians with the epicureans, as both agreed in declaring the antient popular religion a superstition; and, since the epicurean sect had already subsisted for several centuries, without any remarkable detriment to the interests of the priesthood: (for numerous examples were not wanting of even priests, who, without resigning their office or relinquishing their philosophy, were epicureans); so the natural consequence was, that, from this very mixture of the two sects, men

*Minogatus* were



were imperceptibly accustomed to look upon the christians as no less innoxious than the others. Yet the difference in this particular was so great that it could not escape the observation of the most inattentive priest of the antient deities. The epicureans believed as little indeed as the christians in the pronœa [providence] of the great Jupiter, but then they did not dispute his divinity; they ridiculed all kinds of superstition, but they respected the reigning religion as a political institution of the lawgiver. Accordingly, while they laughed at the former, and left the latter untouched, they remained (conformably to the spirit of their philosophy) in an indifferency towards both, which permitted no zeal for extending their sect at the expence of the religion of the government and the priests, to spring up among them. Whereas with the christians it was exactly the reverse: they were the declared antagonists

antagonists, not only of superstition, but of the lawful worship of the gods; and the enthusiasm with which they strove to extend the worship of their Only-one, which tolerated no other with it, and the belief in his messenger, which was to make the kingdom of this Only-one universal, gave just cause to expect that they would never be at rest, till they had entirely extirpated the old popular belief, and the divine worship founded upon it; or, to speak in their language, overturned the kingdom of the dæmons.

My relations at Parium, in taking such a resolution against me, had very rightly judged, that notions of this nature would incense the priesthood of Antioch, and incline them to support their denunciation to the viceroy of Syria by a formal complaint; and, in order to give this its due weight, such measures had been taken, that I was seized  
in

in a nocturnal assembly of the brethren in the very act of celebrating our holiest mysteries. The officers contented themselves with sending home the rest, with an earnest exhortation never to join again in such unlawful assemblies: but I, as the president and mystagogue of these prohibited nocturnal meetings, was carried before the judge of the first instance; and, having answered the question, whether I was a christian? in the affirmative, with all the resoluteness of a martyr; in pursuance of the edict of Trajan, I was led away to the public jail.

This event at first made the greater noise at Antioch, as for many years nothing of the kind had happened in that large, opulent and excessively luxurious capital. For two or three days nothing else was talked of; but therefore as soon as ever it ceased to be new, it was thought of no longer. The christians,

on



on the other hand, and particularly the congregations connected with Kerinthus, fell into an extraordinary fermentation; and though they might soon have perceived that the whole was aimed at me, and that the brethren in general had little or nothing to fear: yet they discovered so much uneasiness, took so warm an interest in my fate, and privily contrived so many schemes, and indeed took so many actual measures to my enlargement; that even this their restless activity probably contributed not a little to prolong my imprisonment for more than a year. Kerinthus and Hegesias were indeed much too cunning to appear immediately in this affair; but I owe them the justice to confess, that they stirred themselves with great zeal in my behalf through the third hand, and took especial care, that, while I was confined in prison, I should want for no accommodation that could be had for money. In general,

general, Lucian, thy Anonymus at Elea, in his whole narration, never so closely adheres to the truth as where he speaks of my imprisonment; all the circumstances he relates are literally true; this only excepted, that by the liberality of the brethren I was not so rich as he pretends. For, though in such cases they did not use to be sparing to alleviate the condition of their martyrs (as they were wont to call such of their members as were brought to suffer for confessing themselves christians) and, whenever it was possible, to effect their liberation; yet they were by far too good oeconomists to do any thing superfluous and ineffectual. They never would let a brother suffer want; but to make him rich by their liberality, was totally repugnant to the spirit of the order, with which the individuals only came into consideration so far as the benefit of the whole required it.

As

As to myself, the reflection in what cause it was I suffered, and the heroic and glorious ideas that in my imagination were connected with the titles of a confessor and sufferer, made the imprisonment, especially during the first days and weeks, a matter of so much rejoicing to me, that perhaps in my whole life I never felt myself freer than at that time.

LUCIAN.

A plain proof that the Stoicks bestow too much flattery on their wise man, when they maintain that he alone has the prerogative of being free even in chains and bonds. The enthusiast, who, to say nothing severer of him, is exactly the reverse of the wise man, may dispute that advantage with him. — But now, friend Peregrine, wilt thou be so obliging, without offence to this noble sentiment of liberty, as to hasten thy deliverance from the prison as much as possible?



## PEREGRINE.

Very willingly. For though this epocha of my life was the last, wherein the high pitch of my imagination procured me a sort of happiness, the privation of which in the sequel I had often enough cause to lament: yet I must confess, that the too great uniformity of this fantastical felicity, after the lapse of a few months had considerably abated of its charms; and made me feel at times in a very lively manner, all that was disagreeable in imprisonment and the uncertainty of my fate. Also the want of converse with men who, instead of merely draining me, might be capable, like Hegesias and Kerinthus, of giving somewhat to me, contributed not a little to increase the irksomeness of my situation. Indeed the pious sisters and the kind hearted old matrons, who ministered to my necessities, did not fail by bribing the jailer

to procure as much as could be had from

from time to time, to bring to me little companies of the faithful who longed to hear the word from me; and, on these occasions to hold very productive love-feasts in my prison, and in general to do their utmost to testify to me their hearty, and therefore frequently very difficult christian love, both in word and deed—but—

*LUCIAN, laughing.*

Poor Peregrine!—No *but*, I beseech thee—only go on.

**PEREGRINE.**

Well; in the long run matters came to such a pass with me, that in certain hours,—especially when, as it often happened, I could not fall asleep on my couch, which was none of the softest—recollections and images from the in-

chanting villa Mamilia started up in my mind,

LUCIAN.

And thou thinkest that surprising?

PEREGRINE.

At least it happened very much against my will, of that thou mayst be assured! and I frequently contended even to blood, in order to free myself from these temptations, so they were called in our language, as the suggestions of evil dæmons: I say even to blood, in the literal signification; for at times I scourged myself, when Satan was like to be too powerful for me, so unmercifully, that my back the following day furnished no little employment to my charitable female attendants—

LUCIAN.



LUCIAN.

And what was the consequence of this  
 shrewd way of attacking the enemy?

PEREGRINE.

I cannot deny, that by this means I  
 made bad worse.

LUCIAN.

That I could have told thee before,  
 my good Peregrine. To fight with this  
 dæmon by fasting and praying, I will al-  
 low to have some reason in it: but rods  
 and whips are always reckoned fitter  
 means for inspiriting him than for quel-  
 ling him.

PEREGRINE.

The grand mistake was, that, accord-  
 ing to the maxims of the kerinthian phi-  
 losophy,

lofophy, I from the very first gave these very natural irritations so much importance, as to elevate them in my conceits to supernatural. For the very reason that I took them for attacks of evil spirits, and put myself into such great agitation and laid such plans for the battle, the affair necessarily grew more serious and difficult.—But it is high time to come to the event that put an end to all these extravagancies, and brought on my total separation from the christians.

**LUCIAN.**

**I am all ear.**

**PEREGRINE.**

One evening, when the long continuance of my imprisonment and the lukewarmness with which my friends seemed endeavouring to obtain my deliverance

bore harder than usual on my patience, the door of my prison opened, and a woman in a veil, with a basket on her head and a lamp in her hand, came in; and, setting the lamp on a little table, and the basket on the ground, greeted me with the well-known salutation of the christians. Her dress was the usual habit of the deaconesses, i. e. the elderly widows who devote themselves to the service of the congregations—a dark-brown gown of the commonest wool, held together with a leathern girdle: but in her figure there was somewhat in contrast with this dress; and, at the very instant that she surprized me, seemed to revive a faint remembrance. I was alarmed, and my heart was big with expectation of what was to be the event of this apparition, without being able to utter a word. Nor did the unknown sister seem in any haste to begin the conversation. The first thing she did was



with great composure to uncover her basket, from whence she took out a small censor full of burning coals, threw some frankincense upon it, which presently filled the damp vault with a fragrance that changed it at once, at least for one of the senses, into an apartment of a fairy palace. This called up new recollections; my amazement increased; I expected with impatience what was to follow on this preparation. — “And thy heart still tells thee nothing, my brother Peregrine?” said she at length in a voice that had but too often filled me with transport, to leave me any longer in doubt; and, as she spoke the last words, she threw back her veil, and extended her arms. — “What do I behold? Theoclea! exclaimed I in an ecstasy, and falling on her neck; is it possible? Theoclea here! Theoclea a christian! — “And wherefore not?” replied she smiling. “Having acted so many parts,

“parts, why not this? the only one per-  
“haps that is yet worth the trouble of  
“learning.”—A part dost thou call it?  
returned I in astonishment.—“Be not  
“startled at the word, dear Peregrine;  
“it is not so ill-meant as thou mayst ima-  
“gine. It requires time, as thou knowest,  
“to unlearn a long customary language,  
“and to acquire a familiarity with one  
“entirely new. I meant no more by it  
“than what we are undoubtedly both agree-  
“ed on, that we could do nothing wiser  
“and better than to exchange what we  
“formerly were for what we are at pre-  
“sent.”—Hast thou for certain, Theo-  
clea, chosen the better part! But, o say,  
how and where and when wert thou so  
happy as to get free from the infamous  
Mamilia? Who was the blessed instru-  
ment of thy illumination?—“Kerin-  
thus.”—Is it possible? Kerinthus! cried  
I transported, Kerinthus, who rescued  
me in so wonderful a manner, Kerinthus

has also snatched thee from the claws of the dæmons, and made thee partaker of the infinite blessings of the kingdom of heaven!—"I have still more marvelous things to disclose to thee my dear Proteus: but first let me beg thee to leave this strange language, which I hear thee speak with as much volubility as if thou hadst never spoke any other, for one a little more natural."

LUCIAN.

I should have made thee, exactly the same request.

PEREGRINE.

"I am almost inclined to think," continued she, "that thou hast never got over the threshold of the inner sanctuary of our order; or perhaps thou supposest this to be the case with me,



"me, my brother? if so, thou art much  
 "mistaken. I am of the disciples be-  
 "hind the curtain, dear Peregrine; I am  
 "—what thou certainly dost not suspect,  
 "nor would ever guess: I am"—And  
 what, then, art thou? returned I—"the  
 "sister, the own sister of Kerinthus,"  
 said she with a smiling countenance, and  
 in a tone that seemed to triumph in my  
 surprise.—Speakest thou in earnest?  
 Thou? Thou, Anagallis Theoclea, the  
 sister of Kerinthus?—"In perfect so-  
 "berness, light-beaming Peregrinus Pro-  
 "teus," replied she, gently taking me by  
 the hand: "here hast thou my hand  
 "upon it; the own sister of the great  
 "prophet Kerinthus!"

Hitherto, dear Lucian, notwithstanding  
 the impression of the presence of  
 this enchantress, and the magical nim-  
 bus of a thousand delicious heart-and-  
 soul-melting recollections, in which she

stood before me, I had still held out : but against *this* discovery, and against the gentle pressure of her hand in the same instant—I did not hold out. It was as though I suddenly ceased to be the former man.—I threw myself, or rather reeled, unknowing who I was, or what I did, at her feet; embraced her knees; pressed her to me with the transports of a madman; pushed her, the next moment, from me; sprung up; struck my forehead with my fist; fell with my head upon the couch; started up again; flung myself on Theoclea's shoulders, and happily burst into a flood of tears, which restored me to my speech, and probably saved my reason. "Oh then, "so this too was all illusion," I at last exclaimed, pressing my face upon her slightly veiled bosom—"But *thou* remainest to me! Anagallis or Theoclea, or under whatsoever name thou presentest thyself to me, under every  
name,

"name, under every disguise, thou art—  
"thyself! Is it not so, Theoclea, thou  
"deceivest me not?"—She embraced  
me, instead of giving me an answer,  
with the tranquil tenderness of a sister,  
beseeching me to be more composedly,  
and to moderate these tumultuous emo-  
tions. "I have yet an infinite deal to  
"tell thee," added she, "but thou must  
"first be calm. Be seated, dear Pere-  
"grine—in this basket I have brought  
"thee some refreshments that will ap-  
"pease thy agitated spirits; and I hope  
"my presence will act upon thee, like  
"Homer's nepenthe, and make thee for-  
"get all unpleasant occurrences. I  
"have taken care that no one will dis-  
"turb us. The night is our's; even  
"the devout beggars and the troop of  
"old women that lie and keep watch at  
"thy door, are sent away by an order of  
"the police. Theoclea, as thou know-  
"est, is attentive to every thing."

While



While she said this, she was unpacking the basket; and, that she might do it the more readily, she put off her widow's veil, the brown upper garment, and the leathern girdle, and stood before me, in a thin-wove tunica, full of folds and white as snow, which was held together by a girdle of artificial roses, and with her hair half tied up and half flowing, more nymph-like and charming, methought, than ever.

LUCIAN.

Poor—or rather *not* poor, rich in sweet illusions, wealthy Peregrine! And thou wouldst that thy Theoclea should not deceive thee!

PEREGRINE.

Ah! what deceived me was always in myself!—I scarcely dare—for in fact  
either

either thou art so complaisant as to spare me a confession for which I actually know not how to find words—or what I must confess to thee, the effect which Theoclea (thou knowest what charms, what recollections that name contains) Theoclea, in that dress, in so dangerous a moment; by the magical light of a single lamp; after so long a separation; after so temperate a life as I had led for seven years; in that tumult of all my senses, both inward and outward, had upon me; the confession of that effect—No, Lucian, ask it not of me!—it humiliates me too much before thee! Thou wouldst not be able to comprehend how this woman—who was what I knew—who, though always full of charms, yet certainly in a more serene state of mind, and by broad day-light, would have made but little impression on my senses, in that moment could change the man, whom I have been describing to thee,  
from





sions, and in spite of the lofty gnos̄is of Kerinthus, thou wert but a man, that is, a creature, which, placed in certain circumstances and under certain conditions, may be a half-angel, and in others a perfect satyr—and tell me, how did Theoclea behave in this storm?

PEREGRINE.

I must do her the justice to say, that she tried the possible and the impossible to avoid the raging nympholeptes; but her forces were not equal to it. Besides, the door was bolted on the outside; and, then, to scream still louder than she did, would have made us both a laughing-stock to all Antioch, and would have given rise to a calumny on the innocent christians, of which their enemies doubtless would have made a very cruel use. She was by far too sensible and too generous for this.—But, let me turn my thoughts

thoughts from this disgusting scene; as thou, who understandest every thing so well, cannot fail to comprehend, that Theoclea—

LUCIAN.

Oh certainly I understand and even approve—from all the foregoing circumstances, it is natural to imply—that she forgave thee; thee, who as I can easily conceive, lay before her in the dust; and, almost annihilated with shame and remorse, implored her pardon, as sincerely forgave thee, as she would have done, if, by an involuntary motion, thou hast wounded her with a knife.—Not to mention that a lady of Theoclea's rank, age and character, must in fact have felt herself far less offended than flattered by so extraordinary a proof of the force of her attractions.

That,

## PEREGRINE.

That, Lucian, was by no means the case with Theoclea. What happened disconcerted her whole plan, and therefore could not possibly be otherwise than extremely disagreeable to her. And indeed when I consider that this storm, as thou hast the kindness to call it, was perhaps the only thing that could deliver me from the wiles of this artful creature, and put me in that sedate and tranquil frame of mind, without which, in all probability, it would have been impossible for me to have defeated her designs upon me; I am almost tempted to believe that furious gust of passion, which was so absolutely not in my natural character, to have been rather the work of my good genius, or at least to be reckoned in the number of inexplicable accidents, by which, acting as we do, merely as blind instruments of a mechanical



chanical cause operating upon us, we are freed from some great evil, or are made partakers of some great good; accidents, whose of every man, perhaps without exception, has striking examples to produce from his own experience. The sequel of my narrative will, I think, convince thee, that I have reason for making this remark.

#### LOCIAN.

One thing of which I am strongly convinced is: that good mother Nature, who does not easily desert her children at a pinch, has, in a very motherly manner, taken care, that, by none of our transgressions or follies we should entirely lose all confidence in ourselves, (an impulse so indispensably necessary to our being); and to this end, she has provided, that for every accusation in our own breast we should find an excuse, which

imper-

imperceptibly assumes the form of a justification; and at least pacifies ourselves, though it should not always be able to stand the scrutiny of a perfectly impartial judge. — But proceed Peregrine.

## PEREGRINE.

Having at length, though not without much pains, pacified my female friend, who in fact had been grossly affronted, and some goblets of a wine that recalled to our remembrance the bacchanalias of the villa Mamilia, having restored the good understanding that before subsisted between us, I begged her to explain to me, by what miracle it was that the daughter of Apollonius, the dancer Anagallis, whose fame was spoken of throughout the world, the confidant of the most voluptuous of all the roman ladies, in a word, the beautiful Theoclea,

clea, was metamorphos'd, from a very worldly priestess of the celestial Venus, into a sister of the sublime Kerinthus, and particularly into a christian? — I came hither, returned she, in the resolution to set thee right upon all these matters; and though I have but little reason to place much confidence in thy wisdom, I will, however, once more venture, at the hazard of being the dupe of my own heart, to trust to thee and to thy friendship for me, of which I have never doubted, the secret of my soul. I must be much deceived indeed, added she, or fortune has brought us together again, after so long a separation, in order that we should unite our labours for the production of some grand scheme; and, how oft soever we may yet be farther divided by circumstances, to remain for ever in the closest conjunction of mind and heart. After this preface, she made her request, as the  
sole



sole and absolute condition, without which all intercourse between us must immediately and irreparably be dissolved, that I must solemnly vow to consider her from that moment as my sister; and, with the sacred name of brother, to adopt towards her the sentiments and the behaviour of a brother. It was natural that, at any rate, I must hesitate at such a proposal: but, as she insisted upon it with the greatest earnestness, nothing was left for me but to comply, and to leave it eventually to the discreteness of my behaviour and her own generosity, whether, and under what circumstances she would think fit in due time to relax somewhat of the severe penance to which I submitted.

This preliminary being settled, she began to communicate to me what was most material in the secret history of her brother

brother and herself. Kerinthus was by a few years the elder of the two; they were born of jewish parents, who were snatched from them in their infancy. Compelled by poverty and indigence, her brother connected himself and his little sister, for a certain time, with a troop of itinerant dancers and posture-masters. Some few years afterwards, the young Dortas, as she was then called, fell into the hands of a certain Hermias, a philosopher of the aristippic sect, who lived privately at Athens; and, from views, not entirely disinterested, took great pains to cultivate the dispositions he found in her, partly by his own lessons, and partly by the best masters he could procure. She spoke of this her second father with the warmth and tenderness of a daughter, who held herself obliged to him for whatever she was. But of him too she was, within the

the space of a few years, deprived by death; and, as the little fortune he left to her was presently consumed, she found herself reduced to the necessity of seeking a livelihood from the talents she had acquired at Athens. And, by making her appearance at Smyrna, Ephesus, Antioch, and in other chief towns of the eastern provinces of the empire, as a mime-dancer under the name of Anagallis, she actually realized the design, in which the philosopher Hermias (who thought he could no better way promote her interest) had educated her with so much expence.—In the mean time, fortune had been playing her pranks in various ways with her brother. On his first coming with her to Athens, Hermias, from affection to her, had furnished him with a maintenance for a couple of years and procured him an opportunity, in the schools of the rhetors and philosophers, for gaining the first culture



of a mind, that even then gave indications of something above the common level. This period being elapsed, Hermias found occasion to recommend the young man to one of his friends at Corinth, who employed him in mercantile affairs, and in company of whom he made several journies; in one of which however, from the restlessness of his genius ever soaring aloft without any determinate aim, he separated from him, and at last rambled to Alexandria, where for some time he lived in company with the jews, caused himself to be instructed in the religion of his fathers, and set about several ill-contrived projects for the relief of his unhappy nation, the frustrating whereof drove him again from Alexandria, and impelled him forward from one adventure to another. In Egypt he had made himself acquainted with the hermetic philosophy, and now wandered over Chaldea and Media

as far as the sacred city of Balk on the shore of the Oxus, for the purpose of getting himself initiated into the mysteries of the Chaldeans and the Zoroastrian school.

During the whole of the time that Kerinthus was running about the East, as driven by his restless and ever-teeming mind, the fame of his sister was gradually extending itself over all the provinces of the roman territory as the first dancer of her time, and captivated all eyes and hearts, both at the public theatres, and in the private houses to which she was invited. Since she had first devoted herself to this mode of life, a space of more than ten years had elapsed, in which she had imperceptibly lost all thoughts of her brother; when, all at once, she received an invitation from him to join with him in an undertaking which promised great advantage to them both. He had raised himself to be chief of a brotherhood that

strolled about from place to place in the northern provinces of the lesser Asia, for the purpose of initiating the lovers of fanatical religious exercises into the mysteries of Isis; and he now wanted to connect this institution with an oracle and other chaldaean and magian operations which held out great hopes of booty from the ignorant and superstitious tribes of Raphlagonia, Galatia and Pontus. To this end Kerinthus found it necessary to engage a priestess, on whose genius and ductility he might rely on all occasions; and public report had given him such an advantageous idea of his sister on this head, that he held himself sure of the happiest consequences from his undertaking, if she would but consent to take part in the execution of it. As the beautiful Anagallis was by this time heartily sick of the theatre, she entered the more willingly into her brother's proposal, as she promised herself  
from



From this new way of life a thousand opportunities to employ her inventive head in an agreeable manner; and moreover because, since she had ceased to be new in the eyes of the public in the principal towns where she exhibited her talents, the sources for defraying her large expences were becoming less productive from day to day. She therefore repaired to her brother, who waited for her at Smyrna; learnt of him the part she was to act in his mystic order of Ills; travelled with him and his company over a great part of the lesser Asia, and fully justified by her talents in this new branch of theatricals, the high idea Kerinthus had formed of her. But this rambling way of life, with all its blandishments, was likewise exposed to great difficulties and dangers; all their adventures did not succeed to their wish, and Anagallis, or rather Parisæis (as she chose to be called at present) had been for some time

advising her brother to contrive some method of employing their capacities in a way more honourable, and worthy of his aspiring mind. Just at this critical moment a lucky chance brought her acquainted with the beautiful and wealthy roman lady Mamilia Quintilla; and these two conceived such a violent affection for each other, that they determined from henceforth never to part. Kerinthus happening to be absent when this intimacy took place; she informed him of it by writing, and he was the more willing to leave his sister in such good hands, as he himself was in the intention of entering into fresh connections, and was already brooding over the grand project, in the execution whereof we have seen him employed. However he obtained from her a promise, that, as far as it could be practicable, she would keep up an uninterrupted epistolary correspondence with him, and be at all times ready

ready with her assistance, whenever he should require it, to the promotion of his design, which, for the present, he kept a secret from her.

LUCIAN.

So; now we begin to see clearly into what must have almost obliged thee, at thy first interview with Kerinthus, to regard him as a supernatural being, or at least as a wonderworker of the first class.

PEREGRINE.

This fatal ray of light darted on me at the instant I heard from Theoclea's mouth that she was the sister of Kerinthus; and thence that violent revolution that shook my whole frame at once. I wanted nothing more than the idea of two such persons as Kerinthus and Anagallis in such a relation, for unriddling the



the whole of the mystery, and for convincing me that I was betrayed and cheated. Nevertheless, I wished to hear from her own mouth how the affair was managed; and she was not sparing, of her own accord, to give me all the light I could desire.

I have no need, methinks (continued she, with that half-ironical smile which was so peculiarly charming in her countenance) to dwell circumstantially on what concerned me while I was in connection with Quintilla, as thou thyself playedst a chief part in it, and as I gave thee, while we yet lived together at the villa Mamilla, the key to the whole machinery, by which we procured thee such charming, such enviable illusions. I hasten therefore to a circumstance which happened shortly after thy departure from us, and will give thee a new key to the wonderful adventure that befel thee

thee at Smyrna. — And now she proceeded to relate, that her brother had, since their second separation, given her so much information concerning himself, as to enable her to perceive that he had at length found a sphere of action in which he could employ his talents to a very great and honourable end, and procure himself a kind of invisible, but so much the more important influence, whose limits extended beyond the reach of sight. He mentioned to her from time to time, that his affairs, in spite of the many difficulties he had to contend with, were attended with the most desirable success; But never told her what these affairs properly were, and expressed himself on the whole of them, in so mysterious a language, that her curiosity was but the more strongly excited, as he seemed always to be reckoning on her future co-operation with him. A few days after my flight, he appeared himself at Palicarnassus,

and invited his sister to a private interview, where he enlarged to her on the nature of his new connections, unfolded his plan, and laid before her the means whereby he designed to make himself, as it were, king of an invisible kingdom. His journies through the greater part of the empire had afforded him various opportunities of gaining a thorough knowledge of the christians, and of forming very different notions from what were usually entertained, of their institution, or rather, of what it might become in the hands of a capable and enterprising man. He had found out, what perhaps not one of their own body had ever thought of,—that it was exactly fitted to bring about the greatest revolution the world had ever seen; and that to this end, by the help of time, which is necessary for bringing all things to maturity, nothing more was requisite, than, by means of a secret order, to unite, if not all,



all, at least the majority of the communities into one well-organized whole, submissive to the invisible guidance of one individual, who by his genius, his talents, his intrepidity and an indefatigable activity and perseverance should be inured to so multifarious an office.— Thou knowest my brother, continued she, and therefore I have no need to tell thee who this individual was whom he destined to the execution of his plan; and whether, from the moment this grand idea darted into his inventive mind, he was occupied with any thing besides the means by which it might be brought into action. He was a christian; and, by the quickness with which he comprehended the spirit of their institution, by the eloquence and fire of his discourses in their meetings, by the new force he had the art of giving to their favourite ideas, and by the fervent but well-managed zeal he exerted in be-

half of separate congregations, as well as for the cause in general, he in a short time so distinguished himself, that he gained the confidence of many particular prebets, and by that means was continually acquiring fresh opportunities of gaining a thorough knowledge of the inward frame of their constitution and circumstances, and (what was of the most consequence to him) of obtaining a complete knowledge of the particular persons who might be useful either to his private views as instruments or as true fellow-labourers with him; or, if he found them fit for neither of these purposes, then by other means, if they could not be gained over to him, yet at least might be prevented from counteracting him with success. Amidst these anxious struggles he constituted his secret order, by the aid of which he might now, as the members were dispersed among a great number of the Asiatic congregations,

tions, employ himself about the union which was to give consistence and effect to the institution of the christians; without which, in his opinion, its ever larger and more rapid dissemination; and at last its triumph over the reigning constitution, religious and political, would be absolutely impossible. The ground-work of all this was already laid; but he was still busy in seeking out members for his order in whom he might place an entire confidence, and were furnished with those extremely rare qualities which he wished to find in the immediate organs of his plan. And as he did me the honour (added he) to entertain a very favourable opinion of mine; he left nothing untried to induce me to give up all other connections, and projects, and to devote the mental endowments which his fraternal partiality ascribed to me, to the advancement of a work which he convincingly proved to me was the greatest,



greatest, the most brilliant and beneficial that any, even of those who felt themselves far superior to the common run of men, had ever been able to undertake. He answered all my questions, solved all my doubts, disclosed to me all his means and resources, and so fully convinced me of the actual practicability of his plan as left me no farther room for any farther objection. But my time was not yet come. I was still too strongly attached to Mamilia, or, to speak honestly, to all that was pleasant and advantageous in my connection with her; and Kerinthus himself seemed to find the latter sufficiently valid, at length to relinquish his claim upon me, though reluctantly, in favour of the consideration that I might perhaps be more serviceable to him in my former relations. While we were debating this matter with considerable warmth, all at once the image of my dear fugitive appeared before

before me. Be satisfied, my brother, exclaimed I in a kind of transport, I have found a man who will richly compensate thy frustrated expectations!—a young man, so completely suited to thy purpose, that it should seem as if nature and fortune had expressly and peculiarly provided him for thee. And now, my dear Peregrine, I related to him all I knew of thy history as I had it from thy own mouth, and what had happened to me with thee; and thou mayest easily imagine whether or not I excited his avidity to gain over to his party as soon as possible so extraordinary, so amiable and so decided an enthusiast. We consulted together on the most probable road thou hadst taken on thy retreat from Halicarnassus; and as I had no doubt that thou hadst returned by the way of Smyrna, Kerinthus resolved directly to proceed thither, and in the mean time to procure intelligence from  
his

his friends in all parts where thou wouldst probably pass on thy journey. After some time I learnt the happy success of the plan which my brother had projected in consequence of this agreement, and received great thanks from him for enabling him to make a conquest from which he promised himself the most signal advantage to his undertaking.

Theoclea now proceeded to acquaint me, as far as she thought necessary, of what had befallen herself till this meeting of our's, so totally unexpected on my part, in order to convince me that it had also quite naturally happened on her's. The beautiful Mamilla grew weary of her abode in these parts of the lesser Asia, and Theoclea accompanied her first to the famous baths of Daphne, not far from Antioch; then to Alexandria, and then back to Italy, where the  
luxurious



luxurious roman dame possessed a charming villa in the district of Baia, which she now resolved on making her principal dwelling; and, delighted with the example of the new acquaintances with whom she here conversed, gave herself up to every species of extravagance with so little moderation, that her friend, composed of finer clay, could no longer continue with her. They parted: and Theoclea, who, from the part she would have to play in her brother's project, promised herself a new mode of action more suitable to the faculties of her mind and her present time of life, now no longer neglected to form a connection with him, and after employing a short time in acquiring the knowledge necessary for that purpose, and receiving the initiation into the most occult mysteries of his order, to assist him in the promotion of his secret theocracy with no less zeal than efficacy. This conjunction with

Kerin-

Kerinthus soon followed, after I had again parted from him to enter upon my mission to the coast of Syria. It was reasonable that her first care should be to enquire of him after her old friend Proteus, and accordingly she learnt not only all that (in the opinion of labouring in the cause of God and of the whole human race) I had done for him and his business; but also at the same time that Kerinthus, far from thinking me worthy of his utmost confidence, had hitherto regarded me only as a simple instrument to his designs, whose enthusiasm was to be employed, without his privity, and even without letting him once surmise that what he held to be the ultimate object, was merely a means to the true end of his order. I could not (said Theoclea with all the warmth of our former friendship), I could not reconcile myself to the thought that such a man as thou should appear  
so

so little in my brother's eyes. We frequently disputed on this subject, without my being able to gain any advantage over his preconceived opinion by whatever I could urge in thy behalf, which (I cannot conceal from myself) was founded on observations and maxims that must necessarily have restrained a cooler head than mine, and one less captivated with thy merits. In a word, Kerinthus seemed to have taken it into his head, that thou mightest be of infinitely more use to his project, as an apostle, and if necessary as a martyr, than thou couldst be if he were to let thee see into his mystery without a veil. But I hope he will forgive his sister if she entertain a better opinion of thee, and expects to risk nothing in saving an old friend by becoming in some degree treacherous to her brother. In fact I saw no other means of rescuing thee from present, and to secure thee from future dangers.

No 1



No! my dear Peregrine! thou shalt not  
fall a sacrifice to an enthusiastic zeal; if  
Kerinelius wants martyrs for his sect, let  
him look out for them among those in  
whom my heart is less concerned. Be-  
sides thou knowest my way of thinking.  
It is pleasant at times to resign oneself to  
a harmless and transient enthusiasm of  
the imagination or the heart, just as at  
times a slight intoxication is innoxious  
and agreeable: but to be an enthusiast  
for life, and so to become the blind in-  
strument to the schemes and designs of  
others, is a mode of existence not less  
ungrateful than despicable. We are al-  
ways gainers by the truth, even when it  
deprives us of the most delightful de-  
ceptions. The poor effect with which  
I preached to thee this philosophy about  
seven years ago at the villa Mammia,  
might well have deterred me from any  
fresh attempt: but at this time, Pere-  
grine, thou hast so little to lose by my  
opening

opening thy eyes, and the benefit of clearly seeing into this business is so apparent that I pay no great compliment either to thy understanding or my own, in flattering myself that, ere we part, I shall have made thee a complete convert to my judgement.

She now proceeded circumstantially to lay before me, not only the nature and condition in which her brother found the affairs of the christians, but also enlarged upon the plan by which he intended gradually to establish and to raise them; and thus to effect the greatest and noblest purpose that ever was conceived for the benefit of mankind. She exerted all her eloquence to persuade me of the reality and the practicability of this design, and of the innocence and infallibility of the means he had combined for the actual attainment of it. The sublime revelations of the invisible world, for example, which thou (said she

the smiling) hadst taken, with indeed a too childish simplicity, in the literal sense, appear to me neither more nor less than harmless poetry; in order to represent under metaphorical coverings, great and important truths, which in their purest form would be unintelligible to the generality of men, and thus to render them capable of acting on their minds; or for sensualizing nobler objects, which without this innocent method would leave the selfish indolence of sensual men, cold and inanimate; whereas so soon as they are shewn to them as gratifications of their darling appetites, they warm their soul and set all their powers in motion. Is not nature herself the grand and chief enchantress? Does she not deceive us all by the imagination and the passions? and yet notwithstanding these deceptions, are not the imagination and the passions, when under the guidance of reason, the indispensable



dispensable springs of human life? With what shadow of reason then can we censure a legislator, a founder of a religion, one of the great heroes of the human species, born to act beneficially on the whole, for employing the means which nature herself has planted in us with this view, to the advancement of the most feasible and general happiness of mankind? I would not affirm that Kerinthus knows a syllable more about the invisible world than I or thou or any other earth-born creature: but, if there be superior beings who are busied in doing good to man, none of them can breathe a nobler, a diviner sentiment into the soul of a mortal, than that of delivering mankind from every species of tyranny, of prejudice and passion, of superstition and despotism of cæsars and priests, which is the ultimate aim of the theocracy of Kerinthus. What can the exalted terms, THE KINGDOM OF  
LIGHT,

LIGHT, the KINGDOM OF GOD, imply, if it be not such a liberty? And even the influence of the æons, and all those holy mysteries of the invisible world, with which Kerinthus captivates the fancy of enthusiastic souls, are they void of sense and meaning? Can or should any grand aim be pursued, until it be actually attained, otherwise than by invisible energies, than by a secret connection with an invisible agent? The enthusiastic, the mystical, the marvellous in the system of faith and the religious practices, which Kerinthus has given to the brethren and sisters in connection with him, is so much the more indispensably necessary, as his real plan cannot be kept sufficiently secret, as well on account of those against whom, as those for whom he labours. For the latter, if their ideas were entirely cleared, would neither know how to estimate the value of the benefits intended them, nor be

be able to comprehend that the way they are led is the directest and the safest: the former, who have begun to think the belief of the christians a harmless enthusiasm, would employ the most violent means for the extermination of it, as soon as they should know that the kingdom of liberty and happiness, in the erection of which we are employed, could only be built on the ruins of their's.

Theoclea knew me so well, that she supposed she had gained every thing, when she had divested me of the odious thought that I myself was to be deceived, and conquered my natural abhorrence to impose upon others, and might persuade me that this deceit was not in the matter itself, but purely in the forms, or rather in the husk in which the truth must be shewn in order to allure the greater number of admirers, and the



more easily to screen it from the misrepresentations of its enemies. The plausibility of her arguments, enforced by the eloquence of her eyes and the charms of her voice and person, overcame me for the moment: she thought she had gained me, and was anticipating in her mind the triumph which my conversion, as she called it, would procure her over the incredulity of her brother. She now informed me that the viceroy of Syria was one of her warmest friends, without concealing from me what claims she had acquired on his gratitude, during their residence at the baths of Daphne; that all was in readiness for my deliverance; that I should be taken out on the morrow by the viceroy himself, whom she had made to believe that I was her near relation, and, excepting a harmless turn to enthusiasm, was a person of eminent talents, and in every respect worthy that the extreme warmth of my imagination should

should be treated with some indulgence. She hereupon circumstantially instructed me how to behave with these roman satraps; and then, having told me, where she expected to find me after my liberation, we parted, the best friends in the world.

LUCIAN.

Knowest thou, friend Peregrine, that I am more and more charmed with thy Theoclea; and I should think it an almost unpardonable crime in thee, if thou couldst be hard hearted enough to deceive her a second time?

PEREGRINE.

And yet, as thou hast already forgiven me several anomalies in my conduct, thou must make up thy mind to pardon me this other also. For, in reality, that

L 2

charm

charm by which she had held me bound from the first instant of our acquaintance, and which even thou, it seems art unable to resist, lasted only so long as she was present. Scarcely did I find myself once more alone, than I was in much the same humour, as a man, who having thought he had passed the whole night with his favourite nymph, on awaking should find himself enfolded in the withered arms of an old thessalian witch. The great plan of Kerinthus which might perhaps have fascinated me, as he himself, at the time when I still thought him the foremost of mankind, had given me the solution of it, with all the ardour of a man who has no other interest than the general good of his species. But now his magnificent scheme, since I perceived an empyric and an actress at the head of it, was no more than an artful net, wherein he had caught me and a thousand other honest persons, in order to make us  
the



the blind instruments, and, as circumstances might require, the victims of his self-interest and ambition. It was impossible for me to attribute any worthy and noble views to a man who was employing all that was venerable and sacred in my eyes, simply as machines, decorations and masks to the execution of a widely extending political plan; and nothing upon earth could tempt me to make common cause with the late manager of an itinerant band of priests of Isis, though I should have been ever so sure of seeing the throne of our hypocritical theocracy established in the emporium of the world, in as few years as were necessary to Alexander for his conquests, and to be the next to Kerinthus in this universal empire.

Such being my sentiments, it took me up no long time in considering what use I should make of the liberty to be pro-

cured me through the mediation of Theoclea. When the illusion, that had conjured a cloud into my arms instead of a Juno, was over, I could not hastily enough free myself from the objects of my cheated love, which now disgusted me as much as they had formerly attracted and charmed me. But how to get quit of Theoclea, whom I could not avoid seeing again, in any better way than by a secret flight, was a difficulty for which in the whole range of my imagination I could discover no method. For I knew too well the weakness of my heart and the fascinating power of her persuasions, her caresses, and, when other artifices failed, her tears, for presuming to disclose to her my resolution and the motives of it, till I had fairly got out of the circle, in which by her magic wand, she made of me whatever she pleased. This was the only difficulty that cost me no small trouble to conquer. For the thought

thought of the large sums which had flowed from my estate into the community-chest of Kerinthus and Hegesias, and which Theoclea, though only by the way, had not omitted to call to my mind, did not detain me one moment. Indeed how should such a loss afflict a man, who would have thought the gratification of one single enthusiastic wish very cheaply purchased at the expence of all the wealth of the Indies; and now, after seeing himself hurled a second time from the summit of his fairest hopes, had nothing more to lose, that deserved regret?

Every thing now fell out as Theoclea had foretold me. I was the next morning brought before the viceroi; but found him beset with such a prodigious croud, of people, who had either something to present to him or were waiting his commands, that he



seemed to have neither time nor inclination to afford me an opportunity for pronouncing the apologetical discourse which I had been meditating in behalf of the christians. He contented himself with putting two or three questions to me, the answers to which might probably confirm him in the opinion that Theoclea had given him of me: for he replied to them merely by an ironical smile, accompanied with an order to discharge me immediately, as a person from whom the state and the public tranquillity had nothing to apprehend; with this sole condition, however, that I should leave the province of Syria without delay, and take great care for the future not to enter any unlawful assembly whatever. Of the complaint, which my relations had made against me concerning the wasting of my hereditary estate, no mention was made. Most likely the provident Theoclea, who was in partnership with her

her brother in matters of profit and loss, had found means to settle this point with the viceroy in private; let it suffice, that my good friends in Parium were obliged to be satisfied with the decision, that after all due enquiry, no cause had been found to deprive the accused of the power over the disposal of his own fortune, granted him by the laws, as being at years of discretion. And, dear Lucian, thus ended the whole affair, without the intervention of the viceroy's philosophy in favour of my release, so much as thy Anonymus at Elea endeavoured to persuade thee.

LUCIAN.

But what now became of Theoclea?

PEREGRINE.

The transports of joy with which she received me, almost overset my fortitude.

L 5

I knew

I knew not what means to take for blunting the consciousness of the contradiction that subsisted between my real sentiments and the part it was necessary for me to play, but by giving scope to the impression which the presence of this singular woman always made on me, and striving to keep off as much as possible both from her and from myself the thought of what we had agreed on. In the mean time it was impossible that the inward constraint I must put on myself in order to appear more calm and chearful than I was, could escape so penetrating an eye as her's. She discovered from time to time some uneasiness at it, and, as I was under the necessity to pacify her by some lye or other, I wanted to make use at least of those which looked the most like truth—or rather were partly true—

LUCIAN.



LUCIAN, *laughing.*

Now this I call a conscientious rogue!

PEREGRINE.

I gave her at length to understand, that it would be very cruel in her not to suffer the involuntary sighs that escaped me to pass at least unnoticed by her, arising as they did from the constraint she had the last night enjoined me to impose on myself for the future; and which, considering what I felt for her, could be neither agreeable nor easy. She answered this declaration, which, without entertaining too mean an opinion of me or too high an one of herself, she might think very natural, by a behaviour that left me some hope, if I should make myself worthy of her confidence, to obtain from her heart, what in fact,

of a woman like her, would be with difficulty obtained by any other mode of seduction. This turn which our conversation took, led imperceptibly to the recollection of scenes that had formerly passed; thy poor friend (if thou still think him worthy of that name) was constantly growing warmer and warmer by imperceptible degrees, till matters had gone so far with him, that, if Theoclea had had but the slightest intimation of the danger of being forsaken by him, it would have been entirely in her power to force him, to a confession of his faithless resolution, and to make his retreat impracticable, at least for a length of time. But in regard to this matter, she lived in the most perfect security; and as she employed the whole of her attention and artifice to prevent in the best manner she was able, what she held to be the only danger in our new situation, I escaped, to my great good fortune,

tune, the only one which would infallibly have defeated my design. For, in these tender moments, when my whole soul was dissolved in the recollection of so many days of ineffable bliss, that I had enjoyed in the charming retreat of the villa Mamilia with her, though reduced to single hours, I should not have had the heart to dissemble or to deny any thing, if she could have read what was passing in my soul. So on the contrary she appeared, perhaps from diffidence in her own heart, to be now desirous of nothing so much as to bring me off from those seductive recollections, and had the art, in her delicate manner, of imperceptibly drawing questions from me, the answering of which gave her an opportunity of launching out into a circumstantial account of the most remarkable particulars in what had happened to her during the seven years of our separation. A confidence which came surprisingly  
to



to the relief of my wavering resolution, as it could not fail of affording me many an opening for prying into her secret thoughts, which confirmed me in the old discovery, that she was too great an adept in the mimic art, for giving room to a man of my stamp ever to admit the hope of distinguishing, with any degree of certainty, what was nature in her and what was art.

LUCIAN.

My first business, as soon as thou shalt have happily brought to an end the story of thy life, shall be to seek out this Theoclea, if she be to be found in any part of the regions assigned us for our abode.

PEREGRINE.

On this doubt I have it in my power to tranquilize thee, Lucian; I have already  
ready

ready frequently met with her, and always in very good company. It will be a great pleasure to me to make thee acquainted with her.

LUCIAN.

That will be one more piece of civility for which I shall be obliged to thee. But now for the sequel of thy own concerns.

PEREGRINE.

As it was now incumbent on me to quit Antioch on the day appointed, and that without exciting notice, and Theoclea having already taken all the previous measures necessary for that purpose, thou wilt easily imagine, that all I have told thee of our reciprocal situation, composed the most remarkable particulars of the three days during which we were  
for

for the last time alone together, on the journey back to her brother, who was waiting for us at Damascus. Theoclea, on the third night, found herself so much fatigued, that as soon as we reached our inn, she immediately betook herself to rest, and thereby afforded me time, to set about the secret flight I had resolved on. Fortunately, the foregoing evening we had differed a little on the subject of what I called hypocrisy; but on my part this difference was strong enough to make the execution of my project sit much lighter at my heart than I myself could have expected. We found ourselves not far from Gabala, in the house of a christian woman, a good old widow, who lived here upon the revenue arising from a small estate; and being childless, had appointed the man of God, Kerinthus, or rather the common-box, under his management, as her eventual heir. I therefore left my dear sister Theoclea in  
good



good hands. Besides, I thought it but just to leave her two thirds of a pretty considerable sum of gold which she had delivered to me on our departure from Antioch; though, without burdening my conscience, I might have kept the whole, as a very small compensation for the rich offerings I had made to the common-box. My flight was not attended with the least difficulty. I left behind me a letter to Theoclea, wherein I told her: that "the elucidation I had lately received concerning the mystery of the order in which my imprudent honesty had entangled me, made it absolutely necessary for me entirely to throw off all connection with the said order and its chiefs; that I hereby voluntarily and considerately relinquished for ever all claim to any sums which Hegesias or Kerinthus, during our connection, had received from me, or obtained in my name: and therefore hoped, that they  
would

would be so equitable, in consideration of such a considerable ransom, as to absolve me henceforward from all the duties I had taken upon me at my entrance into their order, and the fulfilment of which would be morally impossible for me in future. Concluding with telling them that their knowledge of my heart would be a sufficient voucher to them, that none of them had any thing injurious to apprehend from me." When the people of the house were all in their first sleep, I made my retreat through a window that opened from my little apartment into the garden, but with somewhat more convenience than formerly out of the window of the beautiful Callippe; and, being transported with the idea of my recovered liberty and the flattering consciousness of the facility with which I offered so many and so great sacrifices to virtue, I passed the whole night in a sort of extasy, and by  
break

break of day I found myself on the shore of the sea. I immediately got into a fisher boat, and caused myself to be carried over to Laodicea; where, in the closest concealment I passed a couple of days in reflecting on my situation, and in seeing what resolution, after so grand a catastrophe in my inward and outward condition, now remained for me to take.

LUCIAN.

I honestly confess to thee, friend Peregrine, that in thy last behaviour towards Theodica, there is something that I cannot rightly bring to coincide with the general turn of thy character. Methinks that fine moral feeling which at other times, in all the deviations of thy fancy and thy heart, never forsook thee, must have been a little blunted by thy long abode among the christians: for how else

could



could it have been possible for thee to desert a friend who had already done so much for thee, and had at that very instant been giving thee so striking a proof of her participation and her confidence, and to desert her in so ungenerous and unfeeling a manner, without paying the least regard to the embarrassment in which she might be thrown by this event? Purely out of friendship to thee, purely because she could not endure the thought, that, instead of a partner in the undertaking of her brother, thou wert to be no more than an instrument, and probably even a victim to it, she disclosed to thee this secret, and by so doing put herself in danger of incurring his displeasure, nay even of rendering his whole project abortive inasmuch as he had too much depended on thee. Would she have ventured on this, if she had not entertained the highest opinion of thy generosity, had not  
thought

thought thee utterly incapable of making such a return for her confidence? And wouldst thou have been capable of acting in this manner hadst thou but for a moment put thyself in her place?

PEREGRINE.

What a warm advocate this enchantress has found in thee, of whose fascinating power thou canst but just form an idea, and that merely through the medium of my acquaintance with her; this is indeed astonishing, to gain over the cold-blooded Lucian, the declared foe to all the arts of deceit, by one dexterous stroke! With what facility has she suddenly snatched out of thy sight all the conclusions we drew of her real character in the grove of Venus Urania and at the rural estate of the noble roman dame! But I, my dear Lucian, I bore in my soul such scars from what I  
had

had suffered from her levity, from her obstinacy, from her vanity, from her selfish complaisance towards other men; I had too many, too convincing proofs, how far she had carried the mimic art, and how easy it was for her to assume the form, the countenance, the language and gesture of every delicate sensation, of every virtue, of every moral grace, to admit of my being disposed to receive any lasting impression of the apparent magnanimity of her friendship; especially after a confidence, which could not possibly give me any other than one highly disadvantageous to Kerinthus and to herself. I am not solicitous to justify myself, Lucian; I only relate to thee with all the sincerity I am capable of in our present situation, what I know of my own history; and indulgence for my aberrations is all I have a right to require from a man like thee. I have been deluded, and have deceived others;



others; but the former always unknowingly, the latter always without design: I honestly plead guilty to both; but, after all, it is but just to tell thee that I have been misled almost always by appearances which wrought upon me with so much force, that I took them for reality. Methinks I have already mentioned in my narrative, that it cost me not a little during the four days that I lived again with Theoclea, to refrain from acting so openly and directly towards as her behaviour towards me appeared to demand. But how could I act otherwise, since I was determined absolutely to dissolve all connection with so dangerous a person as Kerinthus now appeared to me? The abhorrence I had conceived against him after receiving such unexpected accounts of his intentions, and that from so credible an authority, was now as excessive as the veneration with which I was possessed for him, while I saw him

him in his superterrestrial glory; it was too violent in its first energy to be outweighed by any other sentiment. And nevertheless Theoclea made me waver in my resolution more than once! She would nevertheless, in all probability, have gained a complete victory over me, if in the critical moment, which thou mayst recollect, she had penetrated more deeply into me, and had compelled me to disclose the cause of my embarrassment and the source of my sighs.

## LUCIAN.

I perfectly well recollect that critical moment, dear Peregrine: but permit me to remark, that it was not generosity and the sentiment of gratitude for the extraordinary proof of friendship which she had given thee, but something of a very different nature, that then put thee in her power.

PERE-

## PEREGRINE.

I confess my guilt, and know of nothing I can advance in my justification, but what I have already said. In cases of a collision between two sensations acting in contrary directions, the weaker must naturally give way, and this happened in the case before us so much the more, as, in the key wherein the secret history of her brother had put me, I regarded Theoclea's frankness to me, in no other light than as a more ingenious artifice for inveigling me more deeply and inextricably into the scheme of an order, which had already lost all its attractions for me, and was repugnant to the whole tenor of my mind solely for the reason that it had for its object mere political views and speculations of finance.—But it is time to prosecute the remainder of my story in somewhat of a quicker pace.)



LUCIAN.

However, not more quick, I pray, than the interest thou hast inspired me with can allow. Thou wert tarrying in Laodicea, sunk the perplexity, and deliberating what thou shouldst do on having regained thy liberty, and the possession of new experiences. Both of them, as is usual with thee, were purchased somewhat dearly!

PEREGRINE.

And should therefore have been of the more value to me. However, I do not exaggerate in saying, that neither the loss of the greater part of my fortune, nor the separation from Kerinthus, Theoclea and my late brethren, could disturb my pleasure in knowing myself at liberty again. It was a quality in my temper, as thou must have observed, that the same

same objects, which in the fascinating light in which I saw them, had captivated my soul, as soon as I found, or thought I found, that they were not what I took them for, only needed to be removed from my eyes, for making them in a few days so entirely lost from my inward horizon, as if all that had passed between me and them, had been but an empty dream. I separated from Kerinthus and his followers, after the storm of the first moment was over, without its costing any thing to my heart, without regret or shame, as from deceivers or dupes, between whom and me no connection could any longer subsist; and, satisfied in the consciousness that I had sacrificed every thing, from the noblest motives, in my connection with them, to the good cause, while I sincerely thought it so. But an image still lived in my soul, that indeed amid so many objects acting immediately on me and in pos-

session of all my attention, was gradually banished from my thoughts; but now, in the profound solitude wherein I was thrown, by a contrast that redoubled its loveliness, suddenly presented itself again like a celestial vision, and stood before my face;—and this was—the image of the good, the innocent, the artless family of christians, with whom my guide Hegesias, mistaking his way in the forest between Pergamus and Pitane, accidentally brought me acquainted. Lucian, thou knowest me now so well, that I need not tell thee, with what fervour my imagination, after the repeated shipwrecks of all my hopes and expectations, snatched at this plank. My resolution was irrevocably taken. My grandfather's property—a trifle in comparison of what the common-box of Kerinthus and his order had swallowed up, but more than sufficient to satisfy a man of moderate desires—this property, or more strictly speaking,



speaking, the bulk of it, a landed estate not far from Parium, was luckily still in my hands. My plan therefore was to sail with the first ship that was freighted for Cyprus and Rhodes, from thence to return home, there to convert the remainder of my fortune into cash, and then if possible, immediately join myself to that select handful of genuine disciples of our good Master, and in paradisaical innocence, and separation from the world, be one body, one heart, and one soul with those angelic mortals in the pure enjoyment of the present life, and the joyful expectation of the future; and thus be partaker of that sublime eudæmony and divine satisfaction of spirit, which had been so long in vain the ultimate object of my desires.

LUCIAN.

Bravo, Peregrine! Thy imagination, I see, again is doing its duty. Thou again

again enjoyest so extravagantly much beforehand, and all in such a superhuman purity and perfection—that the good honest souls from whom thou expectest so much, are absolutely under an impossibility of concurring with thy fancy, even were they ever so much inclined to it.

## PEREGRINE.

For this time, either destiny, or my sickleness (if thou wilt not allow my reason the honour of it) did not let it come to the trial, which, very probably, would have terminated as thou thinkest. An unlooked for meeting with a friend, whom I had entirely lost sight of for several years, shoved me out of the point of view in which I had been used to see this matter, and the fates ended what that had begun. While I was waiting at Lindus for a vessel to carry me over to Mitylene, a man accosted me in a covered

hall, who, on sight of me had been no less struck with astonishment than I was at seeing him. To our mutual joy we recognized each other, I in him the very Dionysius of Sinope, with whom I had become acquainted in the seminary of Kerinthus at Iconium, he in me the former confidant and favourite of the prophet who had been sent to Syria on a secret mission. The single circumstance of our thus meeting alone at Lindus, of itself declared that we should have many particulars to disclose. I learnt from him that he was lately come to Lindus on succeeding to an inheritance; and liked the place so well, that he felt a great inclination to make that agreeable town the term of his travels. And how didst thou contrive, said I rather abruptly, to get thyself and thy property securely out of the fangs of the prophet Kerinthus?—This question expresses much at once, returned Dionysius: but



we must find out some more convenient place, before we enter into any farther explanation. On saying this, he took me to his house, and pressed me to enjoy the rights of hospitality with him. I have already told thee, Lucian, that this young man carried about him the key to my head and my heart; for throughout the world there was scarcely to be found another, who, as far as concerns enthusiasm, was more completely my antipode; and yet in all other matters would have more harmonised with my disposition. Accordingly we were on such a familiar footing in a few hours, that there was no secret between us. Dionysius opened the conversation by explaining the nature of his late connection with Kerinthus.

I became acquainted with him, said he, by a mere accident; he appeared to me to be a man of profound knowledge, and  
all

all he said and did arrested my attention. He, on his part, seemed to consider me as deserving of his. Our intimacy imperceptibly increased from day to day, but the approaches on both sides were carried on with so much caution, that for a long time I did not rightly know what to make of him. As we passed some days in travelling together, we were not wanting in opportunities of being together alone; and our conversation in the course of our journey turned upon all topics that are interesting to persons of education, knowledge of the world, and settled character. We talked of politics, of philosophy, of religion,—always with regard to the present state of things. Kerinthus expatiated on every subject like a man of great sense and firm principles, but always in such a manner that he seemed to say far less than he could have done. I thought I perceived something mysterious about him; but he seemed to bear it, as one who indeed;

will not shew what he carries, but yet can well endure that any should perceive that it is somewhat of importance. This appeared to be directed to me, and made me so much the more on my guard; for I was firmly resolved not to let myself be caught by him. All that I could make out concerning his particular opinions, and on what he at all times explained himself rather more clearly, was: that the world was ripening to some great revolution; that we were actually nearer to that period than was generally believed; that too great an alteration in the ideas and opinions of mankind had already taken place to permit the old props which for some thousand years have held up the political and moral world to hold it up any longer, and that a new order of things founded on the dignity and destination of man was become necessary for preventing the dreadful consequences of a total dissolution of the present constitution of the world.



world. This led me to think at times that he might be perhaps a christian; but in whatever he said, he never affected the prophetic style, spoke on all occasions in so simple a manner, reasoned from the nature of the case and the comprehensible connection between causes and effects, that I was ever again tempted to think him a mere philosopher, though he declared with considerable warmth against our sectarian philosophy. — Is it possible, interrupted I my friend, that thou art speaking of the same man who appeared to me at Smyrna between the rocks of the promontory, as a sort of genius, who read my very thoughts, who, by a kind of magical power, got possession of my whole soul; and, on his disappearing, left me in doubt, whether I should deem him a new Zoroaster or pronounce him at once a deity?—

Thou seest, continued Dionysius, that the man has the great talent of using every person in his way; a gift, by which one of the first leaders of his sect has already so much contributed to its extension. With thee he assumed the prophet; with me the philosopher, the discerner of men, the independent sage to all equally well-disposed cosmopolites, whose hearts even when glowing with zeal for the rights of mankind, with the desire of relieving their miseries, are ever submissive to the austere commands of reason, and obedient to the guidance of cool discretion. More than once it seemed indeed to me, when he discoursed of necessity, that all enlightened persons, who wished well to their brethren, should labour with united powers on the only necessary thing, as though he purposely worked himself into warmth, in order to see how and what it wrought on me: but as on all such declarations, I  
grew

grew proportionably more cold and monosyllabic, he constantly subsided by degrees into his wonted serenity, without my perceiving in his behaviour any the least symptom of a disappointed expectation. Thus rested the matter between us; till, on being about to separate, it seemed as if we were imperceptibly become sufficiently interesting to one another, to make us wish we were more so: and, as I had no particular business in view in taking this journey, it was indifferent to me whether I went to one place or to another, I offered to accompany him to Iconium, whither he was bound; and he seemed to accept of the proposal with evident marks of satisfaction. On the road we several times put up at houses, where he seemed accustomed to be received with hospitality, and introduced me to his friends, as a very worthy fellow-traveller. I thus made acquaintance with some families, which



which appeared to me to consist of an amiable sort of persons, and behaved to me with more than usual complaisance; though at the same time it struck me as if my presence laid them under some restraint, which they endeavoured to conceal from my observation. Being come within the distance of one day's journey from Iconium, Kerinthus imperceptibly led the discourse to the subject of the christians, but seemed, as was his usual way, to be desirous of sounding the depth of the water before he farther ventured in. I delivered my sentiments without hesitation, that though my knowledge of this sect was but slight, yet I could not allow myself to be persuaded, that they were such vile and dangerous people as their enemies pretended. It should seem, said he smiling, that thou hast not as yet had an opportunity of seeing thoroughly into any of them. — Never to my knowledge, answered I. —

But

"But, perhaps so much the more, without knowing it, he replied. — How so, Kerinthus? — "On our late journey thou hast thrice been hospitably entertained by christians." — While he said this I looked at him in a manner which he seemed to understand — and I am certain, continued he, that thou hast already conversed or had dealings with christians a hundred times in thy life, without knowing them to be so. For this at least I will pledge myself to thee, that whenever in common life thou comest in company with a quiet, peaceable, trusty and good man, of irreproachable character and pure morals, thou mayst wager three to one that he is a christian. — Thou makest me anxious, said I, to be better acquainted with such good people, and still more anxious to know what it is that makes them so; and since thou, as it appears, art thyself one of them, and probably a person of consequence among

among them, I can address myself, for this purpose, to no one fitter than to thee.—Kerinthus replied to this compliment in terms not less discreet than obliging; he told me that they too had their mysteries, to be admitted into which such conditions were exacted, as, though at first sight they might appear less hard and severe, were yet in fact far more so than were requisite for the eleusinian and others of a like nature.—I answered, that as I had no danger to apprehend from a man like him of being led into engagements that might shock the understanding or the feelings of a person of upright intentions, so I was ready to concur in any thing else: and accordingly it was agreed on, that, at our arrival at Iconium, I should enter upon the preparatives for the first degree of initiation.

After a preparation of a few weeks, I was admitted to this first degree; but there



there the matter stopped ; and I cannot boast of ever having got farther than the threshold of the inner court. For, notwithstanding I gave them reason to entertain good hopes of me for some time, yet they afterwards found that I was not capable of being employed either as missionary, or as martyr, or as privy minister and confidant in the kingdom of Kerinthus (which I well knew how to distinguish from another kingdom whereof many glorious things had been told me); and as, moreover, I kept fast hold of my money-bag ; and, as I neither understood nor asked for any farther explanations of what was occasionally inculcated on my mind about the contempt of earthly things, of what the Lord required, of the thousand-fold fruit to be reaped, either here or elsewhere, from whatever was sacrificed for his sake, and a great deal more of the like: I could plainly enough perceive, after a few months

months had elapsed, that they began to despair of my election; and as I, on account of some urgent family-affairs, asked for my dismissal, merely thinking to get rid of a severe observer, I easily obtained it. Probably Kerinthus was now hugging himself that he had been always so reserved and diffident in his conversations with me. However, at certain moments, when my curiosity might give my countenance more the air of docility and capacity, he had let some rays of light fall into my mind, which united as they fell and helped me to form very probable suspicions concerning the secret plan of this ingenious moral juggler, if I may so call him. In fact, he had the art of wrapping up the true grand mystery of his order, in a very plausible moral covering, which became thinner or thicker, according as his hopes of still gaining me to his purpose rose or fell; but even this trick, how-

ever

ever dexterous he was at it, betrayed to me what he wanted to conceal; and the more I thought I detected him, so much the more I found myself confirmed in the opinion, that he would hardly play the part of a mystagogue among the christians, if it depended on his option, to attain his ends by the same methods as an Alexander or a Julius Cæsar.

This, dear Lucian, was a point on which my friend Dionysius had very authentic accounts to expect from me. In order to make the whole affair more comprehensible to him, I was obliged to take up my story from the very beginning.

LUCIAN.

A man has a great advantage over other mortals when he has such a story as thine to relate.



## PEREGRINE.

To such a declared antipode to all enthusiasm as Dionysius, it must indeed appear surprising enough; and yet I could not help observing, that, of all the extraordinary things, with which it made him acquainted, the most extraordinary to him was myself. He seemed to think it very conceivable how a person might be a Mamilia Quintilla, a Theoclea, a Kerinthus or Hegesias: but how it was possible to be a Peregrinus, this (though he was too polite expressly to tell me so) this appeared above his capacity to comprehend. Nevertheless, as he could not forbear to take an interest in this singular fanatic, he concluded, when I had brought my tale to an end, that it was absolutely necessary to have such experiences for completely bringing a man of that kind to reason; a benefit, that, in his opinion, whatever it had cost me,

me, was not too dearly bought. Thou mayst therefore figure to thyself how the good man was startled, when he heard that he had been too hasty in supposing me totally recovered, and that I, so far from having found at last the true talisman against all the fascinations of my evil genius, was always the same enthusiast as before, who, only fancied himself mistaken in the persons, and was still in the design of hazarding himself in a new adventure, in which the odds were ten to one that it would not have a more desirable termination. On the contrary, since the image of my amiable Johannites had once more resumed its activity in my mind, I had already worked myself so deeply into the notion of living with them, that I could not comprehend how even the most cold-blooded of all men could have any thing to urge against so simple and so rational a project. It must be, thought I, that  
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in my narrative I too hastily ran over this part of the story; good Dionysius has not a proper idea of what angelic beings they are to whom my heart is so irresistibly drawn. Accordingly I summoned all the powers I was master of in the art of description for painting out to him this family, and the happiness that awaited me in it; which, as was naturally to be expected, had exactly a contrary effect upon him.

“It almost goes against my conscience, said he, to attempt to cure thee of so sweet and apparently so harmless an illusion: but I see that thy fancy has once more got the better of thy heart, and that in this new plan of life thou runnest the greater danger, as perhaps it may not be so easy for thee, when once the deception is over, to get loose from these worthy souls, as from the comedians and impostors into whose hands  
thou



thou hast hitherto fallen. I know so certainly beforehand that this will be the case, that I cannot leave thee till I have convinced thee, that, since thou hast once been lucky enough to get thy head out of the noose, there is no other alternative for thee, but to give up all correspondence with the christians.

“It has been thy misfortune hitherto, dear Peregrine, continued he, that thou hast always suffered thyself to be blindly led by two guides, which must necessarily lead thee astray. Sentiment and imagination are very pleasant companions, but dangerous guides through the labyrinth of life. Thou hast now so often experienced this, that in truth it is high time for thee, to make trial of a guide who cannot possibly lead thee wrong. Therefore, instead of yielding to what is perhaps but an artful trick, let reason decide what cause thou oughtest

est to pursue. Reason, believe me, dear Pèregrine, reason is the good dæmon of mankind, and the eudæmony, after which thou strivest, is the fruit of a life led according to its dictates; or there is nothing that deserves the name on this side the moon. I shall not now inquire, whether, as thou once entered so deeply into the concerns of Kerinthus, as thy abilities and thy advantages destined thee to some considerable post in his invisible kingdom, and the friendship of Theoclea (whose sincerity and warmth, as far as I can perceive, thou hadst no reason to doubt) would have infallibly disclosed to thee the secrets of his order and procured thee an immediate share in the benefits of his undertaking—whether, I say, thou wouldst not have done better to have continued with him; and whether that very circumstance that moved thee to relinquish his party, ought not to have induced thee to have done exactly the reverse.

reverse. Indeed I am as fully convinced as thou that the extraordinary person, from whom the christians have their name and whose disciples they pretend to be, had a plan entirely different from that which Kerinthus is at work upon. Doubtless, the kingdom of God which he announced, and to which (after his design upon the jews, of whose race and religion he was, had failed) he was desirous of inviting all mankind, was farther from nothing than a political universal monarchy: all circumstances must combine to deceive me, or it had no more to do with the theocracy or hierarchy, about which his pretended followers are so earnestly employed, and with which they will, sooner or later, take the astonished world by surprize, than his spirit has with their's. He was an enthusiast in the most exalted sense of that honourable appellation, which has been so frequently profaned by being confounded



with bigotry, fanaticism, and magicism: but his doctrine was too simple, his intentions too upright, the perfection to which he invited and which he exemplified in himself, too pure and too grand, to permit us once to conceive they could ever fall to the lot of hundreds of thousands and millions of men. What then is the consequence, and what must be the consequence? One of these two things: either his pure theosophy, like the wisdom and virtue (two words not unfrequently abused) of an Archytas or a Socrates, must be continually preserved and propagated only in an invisible manner, by the few that were actuated by a similar spirit: or, if it be visible, will attain to a species of lordship over the human intellect, and produce some important revolution in the world, and so unite and amalgamate with the opinions and passions of men; and, in the hands of ambitious, intriguing and enterprising persons, become a new popular religion, and

and as such be employed as means to an end, which was not that of its primitive founder; in short, be converted into that which the faith and the mysteries of the christians are in the hands of a Kerinthus and an Hegesias. But whatever share we may allow to a spirit of domineering and self-interest in the project of these men, yet it is not to be denied that there is something grand in the idea of delivering mankind at once from the shackles of superstition and despotism, and to unite all the nations of the earth, by a faith which purifies and exalts the moral nature of man, in one sole affectionate brotherhood, as the children of one Father, partakers of the same privileges, and heirs of the same hopes. Should this idea be unattainable in its full extent; but would it require thousands of years to come nearer and nearer to it by continual gradations, and even should the benefit that would accrue

from it to mankind be purchased by a thousand transient evils : yet the man who laid the foundation for such a revolution, would always remain a benefactor to the human race. I must be much mistaken, or Kerinthus regards himself in this light; and though one cannot deem him a fanatic, who is able to combine such artful machines with so much sagacity and with such nice dexterity, to the execution of a work of which he himself is the soul; though the use of miraculous means and a kind of moral magic even give him the appearance of an impostor : yet I would not affirm it to be impossible, that, fascinated with the beauty and grandeur of his scheme, he should be under an illusion in regard to the means, holding all to be right and good that can conduce to so glorious an end; and this the rather, the more specious the idea is that by such an application, what in another combination of things would be  
be



be wrong, inasmuch as it promotes what is good, is changed into something good, and therefore ceases to be what it was. I recollect to have heard something of this kind of Kerinthus; and if an Alexander, and a Cæsar, and an Augustus, as we may suppose, had their moments in which they were compelled by an involuntary power within to give an account to a judge in their own breasts, it was doubtless by sophisms like these that they endeavoured to suppress it. But, however this be, it nevertheless in my mind does great honour to the genius of Kerinthus, that, in all probability, he was the first, who, in the faith of a sect hitherto so much despised, discovered the means and the instrument to bring about the greatest revolution that ever happened on the earth. It is very possible, or rather it is highly probable, that he and his project may be ruined together. He drives it on too fast, and,

as one who would enjoy the fruit of his labour himself, with too much eagerness; the world is not yet ripe for so great a catastrophe. But of this I am certain, that even if Kerinthus should fail, the work begun by him will be prosecuted in secret by other hands; and perhaps in less than two hundred years, our posterity will be astonished to see a confederacy, in its beginnings so unpromising and despised, at once raising its head, the old religion and constitution disappearing, and the theocracy of Kerinthus, perhaps under another name, and with another exterior, but in its spirit and principles the very same, giving law to the world. Whether or not the world will be the better for it, I will leave undetermined; for my own part I will confess, that I am no friend to theocracies, in which the deity is made to act the part of an eastern Shah, while persons, under the name of his satellites and vizirs, make use of his omnipotence

potence to as good or as bad purposes as their capacities and passions, their weaknesses and their vices allow or require. I know but of *one* theocracy to which no objection can be made; as it can neither suffer any injury nor be supported by any power; in which we all perform our parts, without knowing either, the plot or the catastrophe of the piece; in the conduct of which whatever lives and moves is interwoven, all is kept in eternal motion by unknown causes to unknown effects, all things are at once means and end, cause and effect, and the prime mover of all remains for ever invisible behind the scenes. In this theocracy, my dear Peregrine, I am what I am, do what I can, and suffer what I must: from all other autocracies, democracies, aristocracies and theocracies, I keep myself as far as I can. I do not despise myself so much as to wish to depend on the power of another, while it



is in my own to be free: but at the same time I am not so proud or so vain as to be ambitious of lording it over my equals. To say the truth, in such a way of thinking there is usually a good portion of laziness and an affection for that blissful life of the celestials, golden, divine, uninterrupted indolence; of an appetite for which I will not acquit myself, and from whence thou mayest easily explain why I had no inclination to embark with the aspiring Kerinthus on the perilous ocean of far distant, toilsome and perhaps inconceivable adventures. Thou, Peregrine, hast no excuses of this kind; but ready as thou wert, during thy intercourse with Kerinthus and Hegesias, at playing one of the busiest parts in their plan of operation, yet I comprehend how all the pleasure thou hadst in it, forsook thee on discovering that what thou thoughtest to be serious was only play. But, o my friend!

thou

thou, who art so thoroughly averse to putting a deceit on others, or of being deceived by others, why wouldst thou rush anew upon the danger of being the dupe of an enchanter that dwells within thine own breast? The colours with which it paints out the felicity that awaits thee in the converse of the supposed angels at the farm of Pitane are magic colours; the light in which thou seest these good people is a magic light. For a time thou wouldst think thyself transported into the paradise of the orientals, and in thy conceptions of innocence and love be dissolved in the most blissful feelings. But so soon as time and familiarity should have plucked the first blossoms of enjoyment, these angels would insensibly be converted to poor, simple creatures, with whom thou couldst have nothing in common, except some similarity in sentiments and affections. From thy youth thou hast been used to associate with persons of cultivated

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minds,

minds, and thyself art by far too accomplished to be able for any length of time to endure an idle life or only employed in mechanical affairs, among such simple and uniform country folks. Their incapacity of being in reality to thee what thy fancy had promised thee in their name, would at length make thee peevish; and, in these ill humours, not only what thou lovest in them would lose of its value and charms, but imperfections would also now start up, which thou hadst never before discerned, and which now in thy untuned imagination (the beautiful and good being just the same to it as ever) would appear even greater than they are. What must be the natural consequence of all this, I need not tell thee; but whether it will be then so easy, or even not utterly impossible for thee to throw off the connections, which in the first ebullitions of thy heart thou hadst entered into with these



these good people, is a question which thou oughtest not to leave to the consequence. If therefore my advice has any weight with thee, thou wilt follow my example, and when thou hast once escaped from the prophet Kerinthus as by a leap out at window, thou wilt break off all farther communion with the christians. That which thou seekest, dear Peregrine, is neither here nor there, neither with this or with the other party or sect; it is in thyself or it is no where,"

Forgive me, friend Lucian, if I have been too prolix in delivering this speech of my prudent and well meaning host, though I have extracted from it only the most material parts of it that I was able to recollect. But I thought it necessary, as these remonstrances and the authority which his spirit had insensibly obtained over mine, in the eight days that I passed with him, brought on a revolution in

me which forms an epocha in the history of my life. For he succeeded so well, that he not only entirely dissuaded me from the project which my fancy had wove, but also occasioned me to form the resolution, as soon as I had settled my domestic affairs at Parium, to take a journey to Ægypt to see the philosopher Agathobulus; and in familiar converse with that sage (whom he represented to me as a very excellent person, and the very model of a genuine cynic) to make myself perfect in the only mode of life, in which I could ever expect to be happy by virtue of the self-knowledge which I had acquired by experience. Wert thou, said Dionysius a little before we parted, wert thou a less extraordinary person, Peregrine, I would have proposed to thee whether thou wouldst not stay with me at Lindus; and, not to be entirely idle, take a share in the little traffic that I carry on. But thou art not  
formed

formed for passing through life by any trodden path; and it would be vain to expect, that in this thou wilt ever change thy nature. I perceive two main features in thy character, which inevitably determine thee, as long as thou livest, and perhaps (added he laughing) even in thy death, to be somewhat extraordinary; thou art striving after an enjoyment of life, which only sterling perfection can give; and though, by the forcery of thy uninterruptedly busy imagination, thou hast hitherto passed thy life in pure illusions, yet I know but few, or perhaps no one, who is so passionate a lover of truth as thou, and to whom it is more truly necessary to think himself in possession of it. For such a person, there is in my opinion but one way of obtaining safety: he must disengage himself from all the ties of civil society, as well as from every particular connection; and, in order to be in all respects,



pects, always, and in the highest possible degree independent, must absolutely confine himself to the most indispensable necessities for the support of animal life, and render himself indifferent to all the outward allurements of pleasure and incitements of pain, as well as to the judgments of mankind, their approbation or censure, their reverence or contempt. By this method he will infallibly fall into the purest relations with all animate and inanimate beings; and, free from extravagance and passion, in the undisturbed enjoyment of himself and in unbounded benevolence towards others, feeling himself in all things, and all things in himself, acquire as complete a similarity with the divine nature, as the human is capable of obtaining. It indeed becomes not me to encourage thee to a mode of life to which I myself have neither inclination nor capacity: but if thou art not deterred by the difficulties of

of the way in which thy equals may perhaps arrive at this perfection, I am assured that it is the most rational, that thou, in thy situation and with a frame of mind like thine, canst undertake.

Thou seest, Lucian, that it was neither more nor less than the ideal, thou hast displayed in thy "Cynic," which, in the opinion of my friend Dionysius, must be the true destination of the late favourite of Mamilia and Theoclea. Extraordinary enough! but still more extraordinary perhaps, that to the favourite of Mamilia and Theoclea, nothing appeared more simple and luminous than this sentiment. It assimilated so well with my darling ideas, tallied so exactly with my circumstances, and the execution of it was so entirely within my own power! Besides, this pure, this sublime cynicism seemed to differ so little from the original institution of the christians  
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in any one essential point, that likewise in this respect it was the only party I had to take without resisting my feelings. For, notwithstanding that Dionysius in a particular conversation on the person of the founder of that institution, strove without great pains, to convince me of his opinion—that (abstractedly of what must reasonably be considered only as poetical embellishments of his history) he is to be placed on the same line with the other eminent sages, of whom every nation in the world has at least one to boast of: yet there was something in his individual character, that seemed to give him a superiority over all the rest, and that, by the attachment which I myself felt for him without ever having seen or heard him, makes the undescribable affection very conceivable by which they who associated with him preserved their attachment to him even in death. Accordingly thou  
seest,



seeft, friend Lucian, [that the cynicifm to which I made my tranfit from this moment with as much eafe as a man changes one garment for another, had in reality a very christianlike appearance; and I would not answer for it, that it was not again an unnoticed trick of my imagination to group a Socrates, a Diogenes and an Epictetus with fo beautiful an ideal, and by the light reflected on them from him, to render them the more worthy of being my heroes.

LUCIAN, *smiling.*

Thou needeft no forgiveness from me, Peregrine; but I can eafily imagine that at that time thou mighteft want fome excuse to thyself.

PEREGRINE.

Leff than thou thinkeft. For in fact, by this tranfition to a cynicifm, of which,  
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in all probability I was the only example in the world, I was not a renegade from any of my former principles, from any of my former sentiments; and, excepting the gnostic dæmonology of Kerinthus, I remained in my internal microcosm, just as I was before. But even those visionary notions had long since vanished from my head, without leaving a trace behind; at that very instant when I heard that my prophet was the same man, who, a few years before had been strolling about the world with a company of the priests of Isis. All then that can be truly said of the matter, if I may pass a vote upon myself, is this: that my christianism was the purifying means, by which I must proceed, in order to be capable of the sublime cynicism, which I professed from that epocha, with as much warmth and sincerity, as I did formerly my magical, erotical

and theosophical fanaticisms, to the last moment of my life.

Dionysius, who had business to transact at Mitylene, accompanied me to that place; we parted as friends who hoped to see each other again, and these hopes were in the sequel more than once fulfilled.

On my return to Parium, I found but a cool reception every where. This I at first explained to myself as a thing very natural, from the contempt which the inhabitants of a mercantile town must have for a fellow-citizen who had so prodigally run out a large estate in less time than the lowest of them would have required to have increased it to the double or triple of what it was. But it soon appeared that my credit in Parium was much worse than I imagined it. My relations, whose animosity against me had risen



risen to its height by the termination of their suit at Antioch, had spread the report, by every kind of private artifice among the common people, that evidences were not wanting to prove that the sudden death of my father did not happen fairly. It was soon currently said, that the affair had been more narrowly traced, and that circumstances had been discovered that might lead to a thorough knowledge of the transaction; they talked of a slave whom I had freed just before my departure from Parium, and who soon after disappeared. At length it was buzzed from ear to ear, that, alas! it was but too certain, that Peregrine himself was the perpetrator of the deed. It was now suddenly spoke of as an undoubted fact, that the family had proofs of it in their possession; and the day was already named when the accusation was to be brought before the judges. — Now too it appeared that there was

was not a person in the place who had not been so sagacious as to have long ago surmised some such thing; every one had taken notice of some suspicious circumstances attending the death and burial of my father, the opening of his will, and twenty other occurrences; and now it was manifest, why, without any imaginable cause, I had exiled myself from Parium, and had been wandering about the world a horrid parricide tormented by the furies. When these various reports had at last reached my ears, I easily guessed, without being an Œdipus, from what source they proceeded, and what my disappointed heirs expected to gain by them. They knew very well, that they could not bring proofs of what had never happened: but they knew too the effect that bold calumnies would have upon a people who already were prejudiced against me; and they also thought they

they knew me. In short, they doubted not, that from disgust and uneasiness at an ill-reception I had so little deserved, I should soon take my departure; and so give them a handle for saying, that I was driven to flight by the dread of a prosecution, and the punishment of which I had no other means of avoiding. They would then, as it was highly reasonable to suppose, actually bring the process against the absent man; and as they had great connections at Parium, have procured me a banishment for ever from my native country, and without farther difficulty have got possession of what was left of my estate. I had scarcely detected this secret plot, than a method immediately occurred to me of making it evaporate at once, which so feasible and simple as it appeared to me, yet would have hardly entered the head of any other Parian in my place. I appeared at the first public assembly of the people,

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in the habit and costume of a cynic, mounted the rostrum, and made an oration to my fellow-citizens, in which I gave them an account, in general terms, of my absence at two different times; and after a public profession of my principles, and the plan of my future life, I told them: that, as I should henceforth want but very little, and should leave Parium without delay, in order to take a journey to the wife Agathobulus at Alexandria, I thought I could not better and more honourably dispose of my paternal house and the estate I had inherited of my grandfather, than by making a formal donation of them, by word of mouth, and by a written document duly prepared and executed according to the forms of law, and which I did now make, to my dear fellow-citizens, the people of Parium. — The effect of this transaction on the lower classes of the people, to whom, by my direction the revenue of the land

was

was particularly to devolve, thy Anonymus (who, in all insignificant matters, scrupulously adhered to the truth) has so accurately described, that I have no need to say any thing more of it. I was now at once revenged on my relations, and justified in the opinion of my fellow-citizens; but while the air was ringing with the promises and blessings of the generous, magnanimous and wise Peregrinus, I slipped through the crowd, and left Parium, with such sentiments as its inhabitants deserved, for ever.

A little farm in Bithynia and a few bad debts due to my father, which I had still to call in at Tauris, if it were worth the expence of a journey thither, was all that now remained of my former estate. The little domain brought in somewhat above five hundred drachmas a year; I therefore made the calculation, that my income, inasmuch as my daily expence should

should not exceed the sum of eight oboli,\* would be amply sufficient to supply the indispensable necessities of my animal part, and with this I thought myself quite rich enough. Had Socrates ever more, or Antisthenes and Diogenes so much? But the ornament— with thy permission, Lucian!

LUCIAN, *laughing.*

What a memory thou hast, Peregrine! What! thou canst still recollect the tolerably gaudy tunic in which I made thee, in my narrative, parade about the funeral pile.

PEREGRINE.

Had it been accidentally (as it might have been) as plain and white as snow, thou wouldst, in the humour thou then

\* About tenpence.



were, have imputed it to me as a courtly dress. — The ornament therefore — was the only article of capitulation I made with cynicism; I had rather, if it were necessary, feed like a brute; that I might be clothed somewhat more like a man. Accordingly, I made it a rule to myself not to be sparing of water, as I might have it almost every where gratis, as freely as the air. Nevertheless I am ready to own that I made no pretensions to the title of an elegant cynic. I now exchanged the name of Peregrinus, which I had hitherto borne among the christians, for that of my grandfather, Proteus, and set out on my journey to Ægypt, in which, as I travelled on foot, and tarried some time in every place where either nature presented any food for my mind or good people afforded pleasure to my heart, I passed almost a whole year.

But, ere I come to speak of my abode with Agathobulus, I must employ a few words

words in what the Anonymus at Elea mentioned of the pretended and disgraceful process brought against me by the Parians, before the emperor, concerning the aforesaid donation. As in all his anecdotes there is some truth; so also there is in this; but interspersed with so much falsehood as he found necessary at once to bring ridicule and contempt upon me in the minds of his hearers, from a transaction that was perfectly innocent in itself. The case was this: several years had elapsed before my relations at Parium learnt that I had saved from the general shipwreck of my fortune the before mentioned little estate in Bithynia, from whence I derived my support. The trick I had put upon their malice by the said donation, was too sensibly felt by them not to bring them to the resolution of seizing any opportunity that offered for satisfying their resentment. They therefore laid the

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discovery

discovery they had made before the people, and affirmed that as I had expressly reserved nothing to myself in the donation I had made to the town of Parium of my still remaining lands; so of course the Bithynian farm was also comprehended in the gift, and the town was not alone fully justified in claiming it as their property, but also in requiring a compensation for the profits I had drawn from it for some years past. The Parians thought this but reasonable; and found such success in their application to the viceroy of Bithynia, that without any farther inquiry they were put in possession. I was then at Alexandria; and had learnt nothing of this transaction otherwise than by the detention of my little income which had annually come to me through the hands of an old friend at Smyrna, a freed-man of my father's. The perplexity into which I was thus cast, obliged me to write to the Parians, repre-



representing to them with all the eloquence I was master of; that, if in the record I had imprudently so expressed myself, that they might produce my own words against me; yet the rules of equity required them to consider that it could never have been my meaning, to deprive myself in their favour, of the means of procuring myself the most indispensable necessities of life. Finding all remonstrances of no effect, my friend at Smyrna, without commission from me, and merely out of compassion, applied in my name to the emperor: but, after all his petitions and repeated attendances, nothing was to be done; and he had the mortification to see the strict demands of the law fulfilled, and the petitioner dismissed with his ineffectual requests. In consequence of this event, I was obliged to reduce my expence of eight oboles per diem to four, and shortly after from four to two; till, at length I was so far

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reduced,

reduced, since I would not accept of benevolences from my friends, as to resolve upon going down to the haven every morning, and by some hours of hard labour, earn as much as would keep me from starving. I had followed this practice already a considerable time, to the great benefit of my health, when an unexpected accident brought me to the sight of a merchant of Cyprus, to whom, more than ten years ago, in a distressful emergency that had befallen him, in a place where he was an utter stranger, I had lent five thousand drachmas,\* upon the mere voucher of his physiognomy, or rather without ever looking to be repaid. Though this was no very considerable a sum, yet the service I thereby rendered the Cyprian, was at that time of the utmost consequence to him; and as I insisted on concealing my name,

\* About 200l. sterling.

he no less obstinately insisted that I should promise him, if ever he were so happy as to meet me again, that I would not refuse to accept of double the sum in return. How little I then imagined, that I should ever see this man again! And now we came together, after eleven or twelve years, unexpectedly on the coast of Alexandria; and happily for me it turned out that the physiognomy of the Cyprian had spoke true. His joy at meeting with me again was as great as if he had found at once all the ten magical rings of thy Timolaus;\* but his astonishment was not less at seeing me in circumstances, wherein many others would have allowed themselves not to recognise an old benefactor. The Cyprian was not of this class; but recollected me at first sight. He told me that he was become rich, but that the half of

\* See the SHIP, or the WISHES, in the works of Lucian, vol. i. p. 317. and f. 99.



his fortune would not be sufficient to repay the obligation he owed me; and—in short, he generously forced me, on my part to fulfil the condition on which he had accepted my kindness by receiving double the sum that had procured his deliverance. Moreover, he told me his name and the place of his residence; and made me give him my word, that if I should ever again be in want, that I would favour him so far as to give him the preference to all my other friends in making my application. This promise I gave him; but never made use of it. With ten thousand drachmas, I was now, for a cynic philosopher, a very Cræsus. I calculated, how far it would go, if I fixed my daily expence at four or five oboli; and as I did not intend to live beyond my sixtieth year; I found, that, unless any extraordinary event should happen, I should have no need of again having recourse to my honest Cyprian.

The

The sage Agathobulus, whose fame had drawn me to Alexandria, did not entirely come up to the idea I had formed of him from the report of my friend Dionysius—and of this we were neither of us in fault; for what mortal could have satisfied an imagination like mine?—however, he was still the only one of all the teachers then in being of the alexandrine school, who inspired me with any attachment to his person. Agathobulus can with as little justice be reckoned among the Epicureans as belonging to the Cynics; for in fact he is attached to no sect. He seems to have composed the ideal of the sage which he took for his model, as Xeuxis did his Helen, from what appeared to him most beautiful in many individuals; and, if he is ever to be compared with any of the antients, he might be called an Aristippus in the garb of a stoic. As was formerly said of Socrates, that he had

brought down philosophy from heaven, and had taught her to converse with mankind and to participate in the various relations of domestic and civil life: so might it be said of Agathobulus, that he introduced the philosophy of Diogenes into good company; and, by mitigating the severity of its maxims, in a manner peculiarly his own, with urbanity and grace, has rendered truths and virtues which are commonly neither heard nor seen, in the circles of the rich and great, without being tiresome or ridiculous, respectable, or at least tolerable, to that generally refined, and therefore most corrupt class of man. As he was void of passions, and had inured himself from his youth to the austerities of the stoic and cynic maxims, it was easy for him to preserve the purity of his manners among the men of the world. He rose from the luxurious table of a roman knight as from a socratic repast; and



and the most captivating Gaditanian dancing girl left his senses as calm as a vestal of threescore. In short, Agathobulus lived the wisdom which he taught, since the practice of it was as easy for him as respiration and digestion to a healthy man; and this ease, which so widely differed from the pompous gravity and formal pedantry of the generality of his scholastic brethren, was the reason that the most distinguished of the Romans and Greeks at Alexandria emulously contended who should have him for their guest. As the vanity of mankind is apt to extract food from all quarters, even from those things of which they should be ashamed, so particularly the roman magnates who were very numerous in the capital of Ægypt, assumed no little merit from their toleration towards many a disagreeable truth which they were forced occasionally to hear from the philosophers; but they also thought they had

thereby done the utmost that their fellow-creatures had a right to expect from them, and held themselves, by this toleration of their ears accustomed to nothing but flattery and applause, discharged, from all obligation to pay the slightest regard to these truths in their judgments and actions. The good Agathobulus, if his complaisance towards the great were otherwise so disinterested as in truth it appeared to be, it yet missed of its aim precisely by what he held to be the only means of succouring this class of men: they let him run on with his philosophy, because the wit and humour with which he seasoned it, his radorage as they termed it, made it entertaining; but, notwithstanding all the truths he was daily preaching to them, and that frequently with the greatest freedom, there was not a single act of folly, or injustice, of absurdity or debauchery, the less in Alexandria.

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The ambiguous figure which Agathobulus made in such circumstances, confirmed me not a little in the sentiment, that philosophy, at least if she would maintain her own dignity among men so corrupt as our contemporaries were, instead of relaxing in the least from the austerity of the founder and heroes of the cynic order, ought rather, if possible, to carry it farther; and should disdain the very thought of borrowing the veil of the graces or the girdle of Venus, for rendering her the condescending companion of these people of whom she boasts herself the austere judge and inexorable correctress. Such reflections in a man like me, could not long lie idle. The experiences I had gone through in the former half of my life, had screwed up my temper to a sort of misanthropy, of which indeed they alone are capable, who meeting all mankind with a heart full of confidence, benevolence and love,  
have



have been either scorned and repelled on all sides; or, as often as they indulged themselves in the most alluring invitations of sympathy, the most seducing displays of sincerity and truth, have found themselves at last as cruelly deceived and deluded, as had been my case in the most important connections of my past life. I thought that I hated all mankind; but in fact it was only the interest I took in them, it was only the love of humanity, that brought me to the resolution of striking out a way for the rest of my life, which instead of revenging me for all that I had suffered from mankind, could lead to nothing but to make myself the object of their hatred, without any benefit to me or to others. For to what else would my resolution have led me, of declaring open war against the prevailing maxims and manners of the time, with a voluntary submission to all the inconveni-

encies

encies that might ensue, and of making all my discourses and actions, one continued living satire on the follies and vices of mankind, and especially on those, whom all the rest were industrious to flatter and to please?

LUCIAN.

Indeed the heroic resolution of passing one's life in incessant hostilities with the follies and vices, or what is still more dangerous, with the fools and scoundrels of the age, is no very proper method of making oneself beloved; and I could sing thee a ditty on that subject composed from my own experience. In this, however, as in every thing else, much depends on a little more or a little less, and especially on the temper and inward frame of those who devote themselves to this perillous profession. I agree, that there are cases, where the warmest

warmest love of the species may turn in to a sort of abhorrence of the men that surround us. But I doubt much whether this can easily happen without a mixture of some violent passion of the selfish kind, and on a nearer inspection will be found to be wounded self-love, not love of mankind, that commonly makes them who in their youth were always fond to excess, to turn misanthropes in their old age. I think I do thee no wrong, friend Peregrine, by admitting, that this may have been the case with thee; and that the heroism, with which thou foughtest against the follies and the vices of thy contemporaries, might have a good share of bitterness and stifled rancour in its composition. Nevertheless, I am ready to allow, that with a mortal so extraordinarily open to self-deception, I can very well explain, even without this, how the mere sentiment of standing alone against the whole



whole human race, and like a new moral Hercules, of opening a way to the celestial abodes, by combating the moral monsters, by whom thou sawest the world infested and troubled, how, I say, this sentiment should make the man who had already met with such ill success in two grand attempts to soar above the ordinary pitch of human nature, become a knight errant of the cynic virtue.

## PEREGRINE.

I have now given thee an advantage, Lucian; and after all the confessions I have made, any apology for what I have still to do, would be quite superfluous. Why then should I dissemble it, that the curious idea—or whim, if thou hadst rather call it so, which had got possession of my imagination from my earliest youth, and only modified, not expelled, by my connection with the christians, the  
fancy,—

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fancy,—or as I most solemnly believed—the inward consciousness of my dæmonical nature, which never entirely quitted me in any circumstances, and when I felt myself the most deeply depressed, was always at its greatest height—about this time awakened within me with renewed vivacity; so that, by means of it, I really felt myself called to be, in a spiritual and moral sense, to my times, what the theban Hercules was to his, and that this henceforward was the ruling idea that conducted me through the rest of my life, and at last inspired me with the thought of ending it, in the herculean mode, at Olympia, in the flames. A vocation so sublime appeared to me to demand a peculiar preparation. For, though I had for several years led a very austere life among the christians, yet I was too sensibly warned by what had happened to me with sister Anastasia, (as Theoclea was called among them)

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in the prison at Antioch, of the possibility of a relapse; and, besides, I saw myself in my newly adopted mode of life, exposed to so many conflicts with other passions, that, in order to procure the dæmon within me a secure and unbounded authority over the man to which it was still united, it must be absolutely brought to the most perfect apathy of which an incarnate genius is ever capable. I must not only be able to bear the want of all conveniencies, and if needful the necessities of life, cold and heat, hunger, thirst, and all kinds of bodily pain, as unconcernedly, as if it were not I, but somebody else that suffered them; must not only be as insensible as a marble statue to all the charms of sensual pleasure and to every species of temptation; I must be so against the most sensible of all injuries, against the scorn and contempt of mankind; and all this demands a multiplicity of tedious

ous

ous exercises—exercifes, which during my refidence at Alexandria were my principal occupation, which (as it was a part of my plan in many of them not to fhun witneffes) procured me from feveral the names of a fool and a madman, and which very naturally gave a handle to what thy Anonymus of Elea, though with many additions, told thee about it.

I very much doubt, whether any one of the holy fauns and fatyrs, with which the Thebais was peopled foon after our times, could have tortured his ingenuity with greater zeal to the difcovery of fome new practice of this kind than I did. Wilt thou believe me, when I tell thee: that—in order to be certain that on all occasions I fhould honourably ftand my ground, I carried felf-torment fo far as to put myfelf to the fame trial to which the beautiful Phryne is faid to have put the wifdom of the platonic Xenocrates,



nocrates, in causing one of the most lovely of the fair hetærai in all Alexandria to lie by my side a whole night, and actually had so much command over myself and her, that she could not boast of the slightest victory over my abstinence.

LUCIAN.

Bravo, friend Peregrine! Robert of Arbrissel is then not only not the first, who happily stood out this dangerous experiment, but he must resign the preference to thee also, because he tried it between two young sisters of the convent, which was, beyond all comparison, more easy than with one single priestess of Venus Pandemos.

PEREGRINE.

I mention this anecdote merely as a proof how much in earnest I was with  
my

my exercises, and what hard work it was for me to resemble stroke for stroke my pattern, the ideal left by Epictetus of a genuine and perfect cynic. All these singularities brought me, indeed, as I said, into a very ambiguous reputation among so refined and luxurious a people as the inhabitants of Alexandria; nevertheless there were several who thought they discerned in this procedure the marks of a lofty and almost superhuman wisdom, and spoke of me as another Socrates, an Antisthenes, or an Epictetus. Accordingly, though Agathobulus had allowed himself some sarcasms, which went about the town from mouth to mouth against me, I found no want of scholars, who were the more taken with the enthusiasm with which I discoursed to them concerning the dignity, the liberty and eudæmony of a life passed according to the austere maxims of a real cynicism, as they observed a harmony between my doctrine and my practice, which

which did not so forcibly strike in the unostentatious wisdom of Aristobulus, equally distant from all extremes.

I had already passed upwards of ten years (deducting a few journies in upper Ægypt, and to the æthiopian gymnosophists) in this manner of life at Alexandria, when I became acquainted with a young Roman of quality and great wealth named Ceionius, who seemed singularly pleased with my company and conversation; and, after long opposition on my part, at length persuaded me to accompany him to the metropolis of the world, which he told me, since the famous Demetrius, the friend of a Pætus and a Seneca, was in great want of a person, who, in that immense whirlpool of pompous slavery, attendances and carousings, parasites, sycophants, flatterers, assassins, fortune-hunters and false friends (as he described the city of Rome to be, in the words of  
thy



thy Nigrinus) should have the courage to speak the truth to every one, and to lead the life of a sage amid the motley throng of fools, buffoons and block-heads. I leave it to thyself, dear Lucian, to guess how great a share my vanity (a weakness from which I could not acquit myself because I was not conscious of its influence on my determination) had on my complaisance towards the undeniable sollicitation of my young roman. The magical mirror in my head, wherein I saw every thing, and often falsely saw whatever ordinary people by the sole assistance of their bodily eyes see rightly, shewed me indeed, notwithstanding the not very flattering sketch my noble friend had given me of the Mistress of all the Globe, quite otherwise than I afterwards found it by experience; and I could now laugh at myself whenever I recollect with what great expectations I set out with my young guide for Italy, and

and how I was silly enough to fancy, that Peregrinus Proteus of Parium, would not have been a year at Rome without having produced a mighty revolution in the manners and sentiments of the degenerate Quirites. But a head like mine could only be convinced by disagreeable feelings, that it was apt to be too confident in itself, and was ever expecting more from others than they were willing or able to perform.

The first thing in which I found myself horribly deceived, was the character of the young Roman to whom I had trusted myself. The premature culture which folks of his class are wont to receive, gave him whenever he pleased, an appearance of maturity, by which I was the more easily imposed upon, as the attachment he expressed for me, was in truth somewhat personal. I flattered myself that I should by degrees com-

pletely gain the ascendant over a young man of such happy dispositions, and as, both by his great fortune and the relationship of his family with the imperial house, he was in the way of attaining to the first posts in the empire, soon make him an instrument in bringing about the great reformation; of which in the idleness of my solitude at Alexandria I had conceived; for ~~far~~ <sup>far</sup> a plan, the realizing whereof totally depended on but one slight condition, that of changing the ruling part of the world into sages, and the obeying part into patriots.

of the young Roman to whom I had trusted myself. The premature culture

LUCIAN, *laughing*.

which folks of his class are wont to receive, gave him the project.

A pretty little project, by which I

an appearance of maturity, by which I

was the more easily imposed upon.

PEREGRINE.

Unluckily, my noble Roman, who had

heard me declaiming at Alexandria with

of



so much pleasure on the reformation of governments and morals, and all matters of this kind on which so many fine things are to be said, had no idea that such discourse could have any other end or aim, than to serve as an agreeable amusement for an idle hour. Besides, at Rome he lived in such a round of dissipation, that it was but seldom I could get the speech of him, except in the dining room, and never for above a moment. In short, after a few weeks it appeared, that his maintaining a grecian philosopher in his house was only in compliance with the fashion of the time, and that he had made choice of me only because he had met with no other on his journey that suited him better, and with whom he thought he could make a greater figure at Rome. For the contrast between my exterior and the cynical costume, which then was pretty much liked, might pass for a sort of curiosity;

and the young lord seemed to pride himself not a little in having a domestic philosopher, whom every one must confess to resemble as much a fine bust of Pythagoras ostentatiously displayed in his library, as if he had been modeled upon it. I have already made so full a confession to thee, dear Lucian, that it would not redound to the honour of my prudence to conceal from thee that it took up no small space of time, before I could come to a right understanding with the noble Ceionius; but from the moment that I did so, according to my old custom, all intercourse between us ceased at once; I quitted his house immediately; and, not content with having told him to his face very bold truths, in all the bitterness of humiliated self-love, I thought it a satisfaction due to philosophy that I should publicly launch out in a very violent tone against him, and the noble roman youths whom I knew at his house;

house; a conduct by which I justified my late honourable friend in making bitter complaints against my ingratitude, and laid the foundation to many disagreeable things I was obliged to suffer during my stay at Rome. There is not a doubt but that the effects of the imprudence I was guilty of on that occasion would have been still more unpleasant to me, had not Ceionius and his suite stood rather in awe of Cæsar Marcus Aurelius the enlightened heir to the throne, under whose immediate patronage all the philosophers of the stoic and cynic orders, in general, stood, and among whose household I had some warm friends.

I should put thy patience to too severe a trial, dear Lucian, were I but to mention the variety of occurrences that happened to me during the three or four years that I spent in Italy, partly at Rome, partly with my acquaintance in



the country. But one of them will perhaps even to thee appear to deserve an exception, when I inform thee, that it was nothing less than a little adventure with the only daughter of the emperor, the young Faustina, who at that time had been a few years married to Marcus Aurelius, his adopted son, but was still in the full bloom of youth and beauty. It cannot be unknown to thee in what bad reputation the manners of that lady are come down to posterity, as neither the tender affection of her spouse, which she enjoyed even to her death, nor the honourable testimonies shewn to her memory by the senate, have been able to efface a few indiscretions by which in her younger years she made herself a subject to the tongue of slander. I cannot acquit myself of the charge, at a time when her character, to a man like me, must necessarily appear in a very ambiguous light,

light, of having myself been in some measure the cause that the roman public (whose prevailing manners were withal but little favourable to any great belief in the virtue of ladies of the first rank) were so much the more disposed to think the most disadvantageous anecdotes, which were spread about at the expense of the fair Faustina, highly credible. But since the funeral pile at Alpine has consumed the fuel of the passions in me, I behold the character of this amiable lady and her behaviour towards me in a different light, and feel myself, judging from what happened to me with her, much inclined to believe, that, at least from the reports that class her with the Poppæas and the Messalinas, she has had great injustice done her. But, thou shalt judge of the matter thyself.

Notwithstanding the prodigious bulk of the city of Rome, and the rapidity with

which an infinite multitude of people flock together in continual succession, from all parts of the world, all rolling one upon another like the waves of the sea, while each individual pursues his peculiar aims, yet the philosopher, whom Ceionius had brought with him from Egypt, the birth-place of so many wonders, was a phenomenon, which excited in certain circles a sort of fleeting attention. Almost every one, who saw him, had something ridiculous or extraordinary, some trifling anecdote, true or false, to relate of him; by which this novelty from Africa became interesting to the idle part of the community; every one would be acquainted with the cynic with the Pythagoras-head, for the sake of being able to say, that he likewise had seen him: and it would not have been surprising if they had addressed the emperor to order, that on the first holiday he should be shewn to the public, in the circus,



circus, among other curious beasts, that were brought together to Rome from every region of the world. It could not therefore happen otherwise but that at length the princess, whose strongest and perhaps sole passion was always to be playing with some new toy, would be curious to make acquaintance with my poor person. But, easy as this might seem in itself, yet the affair was not without its difficulties; for the strange philosophic animal was described to her as uncommonly shy and startlish. Particularly he was said by her chamber-women, to have an antipathy to the female sex, which as several persons had observed, was proportionate to the youth and beauty of the ladies, and therefore the curiosity of the princess might easily be attended with disagreeable consequences. Various instances were told her of this extraordinary misogony; which in truth were not without foundation: but with

Faustina this was precisely an additional motive to convince herself by ocular evidence of so incredible an effect of beauty. She commonly resided during the summer months in the Sallustian gardens, the delightful groves of which I used frequently to visit in the sultry part of the day. The curiosity of the princess therefore did not long remain ungratified. I was told that she wished to speak to me; and, as I could not decline this on any sufficient pretext, I was conducted, though reluctantly, into a little arbour, where I met her, with two or three of her most intimate females, employed in some trifling kind of work. Her beauty, though she might have served as the faultless model for a goddess of love, and her looks had the inviting expression of civility and kindness, made, at first sight, perhaps on account of this very expression, but a feeble impression upon me. But so much the more did the lady appear disappoint-

ed

ed in her expectations, by seeing before her, first, a man of a rough, uncombed, shaven, and a man who seemed to have lived in good company, decently dressed in the grecian fashion; and, to judge from his outward appearance and behaviour, to present no opportunity for the fine witticisms, with which one of them had provided herself for the diversion of the princess, and which at my entrance, were already on her lips. In short, I perceived that the Pythagoras-head, on the shoulders of a man, whom the Venus Mamilia had selected five and twenty years before to be her Adonis, was not without its effect. But the conversation was no gainer by this in point of sprightliness; and, as the philosopher did but little encourage the good opinion that seemed to have been formed of him on the recommendation of his exterior, by the shortness of his answers to the questions that were put to him, he was soon,



to his great comfort, dismissed, without hearing the slightest wish expressed of continuing the acquaintance thus commenced.

LUCIAN.

I am fond of adventures that have such a dry beginning. I must be much mistaken, or this apparent coldness concealed a lurking plot against thy wisdom, which was already hatching in the flighty brain of the beautiful Faustina.

PEREGRINE.

I, for my part, at least, was at that time very far from suspecting any such thing. We saw one another, however, frequently, after this first interview, in the Sallustian gardens; the gentle charm that attended, as it were inadvertently, all she said and did, her perpetual cheerfulness

fulness and gaiety, the total absence of all pretensions she might have assumed as the consort and as the daughter of an emperor, united with a complacency and lovely simplicity, which, in a roman lady of her rank and of those times, was infinitely more surprising than the Pythagoras-head on a cynic—all this imperceptibly found its way into my heart; the beautiful Faustina was more beautiful in my eyes after every conversation; and, as she seemed to me no less capacitated than inclined to give her mind a sort of culture, whereby, she said, she hoped to become more worthy of the honour of being the spouse of a Marcus Aurelius: thus thy old enthusiast—the true *tribus Antyciris insanabile caput* of Horace—let himself be persuaded, without hesitation, to undertake this dangerous office to a young princess, whose real character was a thing entirely new to him, notwithstanding all the solutions he thought he had

had made of the grand ænigma of the female heart, by his intercourse with a Callippe, a Mamilia and a Theoclea.

With all this, what I felt for the amiable Faustina, was so pure and innocent, had so little of passion in it, and in one word so much resembled the love of a tender parent for a deserving daughter, that it was impossible for me to reap any the least uneasiness from it. But this very repose of my heart it was, that inspired Faustina — who actually, as thou saidst, had set on foot a little roguish plot against my wisdom, and in the execution of her attack was rather impatient — with the sly notion that she must absolutely win to her side the lowermost of the three souls which Plato makes to inhabit the human body, if she would obtain the triumph over the apathy of her philosopher, on which she had now fully set her mind, and on which, as I after-

wards



wards learned, a wager depended between her and a female friend. She contrived as if by chance, to be sleeping, in a loose undress, one very hot day, on a mossy bank, thick strewed with roses, in the most retired grotto of her garden. It was the finest sight my eyes had ever beheld; at least I thought so, as time had too much deadened the sentiment of former visions of this nature not to be quite effaced by the animated impression of the present. I did not indeed tarry long; but my apathy was shaken; the recollections of that moment weakened the authority which my reason, by an exercise of several years had maintained over my imagination; and, though I was neither young nor foolish enough to give scope to an inordinate passion for the spouse of Marcus Aurelius, yet it was no longer in my power, during the continuance of our meetings, to regard her with such unbiassed eyes as before.

This

This change could not remain long concealed from the lady. However, she suffered no intimation to escape her that she found her tutor, at every meeting warmer, more lively and entertaining; but from henceforth she thought herself sure of having won her wager, and hastened the execution of her plan. At one time I found her with a book in her lap, and so deeply engaged in reflections on what she had been reading, that I was quite close to her, before she perceived that I was there. Thou couldst not have come more opportunely, said she, to tell me whether or not I understand the theory of a very sublime lady who for this half hour past has entertained me much.—The book she had been reading was Plato's Symposium, and consequently Diotima the lady she spoke of. This beautiful and intellectual love, which with ungrateful concealment of its real inventress, is commonly called the

PEREGRINUS PROTEUS.

the *platonic*, became now the topic of conversation which transformed me. A beautiful Faustina and a group of girls by Praxiteles over against me, imperceptibly in the imagination and frame of mind belonging to my earliest youth. I was perhaps the only man in the world who could speak to a woman like her before me, with so much earnestness and ardour concerning the possibility of an incorporeal love for the most amiable of all women, that is, as I gave her clearly to understand, for herself. Faustina seemed no less pleased than surprised to meet, for the first time in her life with a man of so refined an understanding, and in such unison with her ideas: but she could not help discovering, with a look wherein simplicity and archness were at once displayed with a grace peculiar to herself, some doubt concerning the possibility of continuing for any length of time such a spiritual kind of love on both



des. It was utterly impossible at this moment not to think on pope and Mamilia, who ought to have made me a little more wary on this head; and the natural consequence was that I fell into some confusion, when, with a look that seemed to penetrate to the bottom of my soul, she said: he that could speak with so much certainty as I could on such a subject, must have had experiences to justify what he said; and I must find it very pardonable if she could not conceal her curiosity to be acquainted with that part of my history. Indeed her wishes perfectly coincided with mine, after we were once got so deep in this matter; and, besides, my confusion would have been apt to throw suspicions on my sincerity. I promised her therefore a faithful and circumstantial relation of the transactions of my youth, which would prove (as I was simple enough to add) what I was then capable

PEREGRINUS PROTEUS.

capable of, if I had had the happiness to have met a Diotima with the figure and charms of Faustina. She seemed to take this compliment just as I could have wished, one of the days next following was fixed on for beginning my narrative; and I was dismissed with marks of satisfaction which a less platonic lover, without great presumption, might have taken for encouragement.

Thou seest, without my mentioning it, dear Lucian, that by this imprudent complaisance to the curiosity of the beautiful Faustina, I was entangling myself in a very disastrous adventure. To inflame my imagination by a lively recurrence to the fascinating scenes of my youth under the eyes of so captivating an auditrice, might be called, in the words of the proverb, lighting the taper at both ends. Faustina, under whose sweetly-smiling features I dreamt of no

roguery,

ery, contributed all she could, without doing it too barely, to blow up the platonic fire that smouldered in the breast of her enthusiastic philosopher. The narrative, interrupted by various digressions and occurrences, assumed at intervals the form of a dialogue, and these at last became so interesting as to render necessary some effusions of the heart (for these belong also to the platonic) which were not a little impeded by the presence of the young female slaves, of whom the princess at our interviews had always three or four about her.

Faustina by my acknowledgment was naturally more confirmed in her doubts on the possibility of the platonic love than cured of them; of this she made no secret to me; and nevertheless appeared to give herself up to mine with so childish and innocent a confidence as to make it almost unavoidable to suppose a sympathetic



pathetic sentiment, in the purity where  
of her consciousness allowed her to put  
no mistrust.

LUCIAN.

I wonder not, friend Peregrine, that  
even at those years, when commonly a  
man has no longer any pretensions to the  
smiles of the fair, thou wert always  
so eminently favoured by the most cap-  
tivating of that sex, which is so apt to  
draw such great advantage from our good  
opinion of them. For—by the childish  
innocence of the ever smiling Faustina!—  
never was there a mortal born with a  
happier disposition always to think the  
best of them, than thou.

PEREGRINE.

Inchanted with the sweet conceit that  
has extorted this compliment from thee,

I now

I now became ever less and less aware, how dangerous an object was a soul whose beauties were so imperceptibly blended with the charms of her material and animal part, as in Faustina, to a platonic lover who was so very liable as I to the misfortune of confounding at every moment these two species of charms; and doubtless it was in some such moment that my wisdom so far forsook me as to let me speak to the princess of the constraint, which the particular hours of the day, which she devbted to me, under pretext of making lessons in philosophy, and the little nymphs who were always present on these occasions, imposed on the free interchange of our mutual sentiments. She seemed to feel this as much as I, but to be at a loss to know how to manage it otherwise. Might not the chaste Luta, said I at length, whose kind service is so often involved by vulgar lovers, when I

be

be intreated to favour one initiated in the mysteries of the sublimer love? Why not? replied Faustina, smiling; at least I give thee my consent; added she, after a little pause, if thou wilt take it upon thee to initiate me likewise into these exalted mysteries.

The artful lady, thou seest, had insensibly led me into a train (at that time unknown to me) by which she could scarcely fail of her aim. She allowed me, under the guidance of the virgin goddess whose love towards Endymion, notwithstanding the aspersions of the mythologists, was likewise of the calm platonic kind, to repair to the Sallustian gardens even at an unusual time; and gave me room to hope that I should not expect in vain to meet her at a certain hour in the myrtle grove that surrounded a little open temple erected to the graces. As far as I remember, she fa-

voured



voured me with three or four nocturnal meetings of this sort. She (as it at last appeared) risked nothing by this plan, remained always mistress of herself, was always as gentle and gay, as condescending, obliging and interesting, as I had constantly been used to find her: but this trial was too hard for my apathy. There were moments, when the pressure of what I felt for her was ready to burst my breast; and more than once I was in danger of swooning before her, amidst the dreadful struggle between the excess of my feelings which inclined me to throw myself at her feet, and the reverence and shame that repelled me with still greater force. But every time this was also the moment, when, under pretence that she could not longer support the night air, she sent me home, with expressions of the tenderest concern for my health. The moon at length withdrew her beams from favouring these nightly conver-

conversations. I could not help shewing the pain I felt at the privation of such blisful hours, in a manner that intitled me to the commiseration of a lady who had already testified such kindness to me. Thou art rather too importunate for an Endymion, my dear Proteus, said she—yet I judge of thy sensations by my own; I also take leave of these agreeable conversations between soul and soul which have been so sweetly improved by these elysian scenes, enlightened by the serene effulgence of the moon, with great reluctance: but what can I do to make thee amends for their loss?—A deep sigh was all the answer my love-sick heart could make. I will see what is to be done, added she, after some hesitation; thou shalt shortly hear from me again. But what if, in order to gratify thy desires and my own, I should find myself obliged to put thy platonism to a trial somewhat severe?—I thought I

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comprehended what she meant by this question; and vowed to her, by the celestial Cytherea and the graces of Socrates, that, to whatever trial she might put me, she would never find cause to lament her confidence towards me.

The beautiful, but rather complying spouse of Marcus Aurelius, was now on the verge of the execution of her plan; she played me an ill trick, and I have long since forgiven her: but what I shall never forgive myself is the blindness with which I fell into her snares.

LUCIAN.

Snares laid by thyself.

PEREGRINE.

Well! that but increases my self-reproaches.

LUCIAN.



LUCIAN.

Wonderful soul! to what end? They come now too late; and it is plain, methinks, that thy vanity at that time was in want of a little humiliation.

PEREGRINE.

How great soever my fault may have been in the whole of this affair, thou wouldst yet do me wrong to suppose that in all this extravagance of passion for the beautiful Faustina, I was guilty of the slightest design upon her virtue. On the contrary, my enthusiasm (as thou wilt perhaps call it) went so far, that, in case it had been possible for Faustina to have betrayed any weakness, I was firmly resolved to have supported her mind by every thing my own could suggest; and I kept in readiness a multitude of the sublimest and most pathetic sentences to employ for that purpose.

## LUCIAN.

This, dear Peregrine, I, who never in my life made sport of virtue, but only the false or excessive pretences to a perfection never granted to mortals, this I should never have termed enthusiasm: but that thou purposely placed thyself in a situation wherein thou couldst not perhaps have been true to thyself; that, after so many experiments to the contrary—relying on the bare triumph which thy vanity had obtained over an alexandrine hetære—thou shouldst attribute to thyself a fortitude, which no mortal should suppose himself to possess till he is actually in a situation to want it: this is what I call enthusiasm Peregrine.

## PEREGRINE.

Be satisfied, friend Lucian! thou wilt see me do penance for it, severely enough.

Some

Some days elapsed without seeing the princess again in her customary walks, though I sought her every where, even in the grotto where I had found her sleeping. But on the fourth or fifth day after our last interview, as I was walking to and fro in a melancholy mood, at my usual time in the morning, a pomgranate fell at my feet, in the top of which was stuck a small paper. I unfolded it with trembling joy, and read in it words to the following effect: "Thou canst not more earnestly long for the extraordinary proof of my confidence in thy sentiments, than I do to see myself justified in what I do for thee by thy behaviour. If thou hast the resolution to stand the test to which I shall put thee, be sure to be an hour before midnight near the side-door that leads from the gallery of the Apollo into the thicket of rose-trees, and follow the person whom thou there wilt meet."



meet."—Both the high notions I entertained of the innocence and goodness of the fair Faustina, and confidence in the strength of my own resolution were too great to permit any doubt to interrupt the transports into which I was thrown by this more desired than expected testimony of her dispositions towards me. The interim, which to any other lover would have seemed an eternity, flew imperceptibly away in blissful foretastes of the coming hour; scarcely had I ever felt myself, in the brightest days of my youth, even in the sacred grove of Venus Urania at Halicarnassus, so disembodied, so entirely the dæmon, as while in expectation of this holy midnight hour, in which the covenant of an everlasting love between the loveliest of all souls and mine was to be contracted. At length it came; the little door opened, a young female slave took me by the hand and led me, through several

several obscure avenues, into a magnificent apartment, splendidly illuminated, and furnished in a princely manner, the middle door of it being open led into a suite of smaller rooms, through which I had to pass, in order to arrive at the goddess, who, in the last of them, was expecting the coming of her enraptured Endymion. In each of these intervening chambers, from whence the sweetest odours wafted their fragrance around me, the illumination gradually declined; till at last in the cabinet, where I thought to find Faustina, it had softened into the parting twilight of an autumnal sky. She was reclining on a splendid couch, in the same airy, but, extremely ornamented dress, and in the same beautiful attitude, wherein I had seen her in the unlucky grot.

LUCIAN.

Poor Proteus; this was too much!

A half transparent veil concealed a part of her face, and the finest bosom the hand of Cupid had ever formed.

With a heart every moment increasing its palpitations, I had slowly made my approaches: but this first view overwhelmed me quite. I threw myself at her feet, and—o Faustina! divine Faustina—was all that my transport would allow me to utter, while I covered the fair hand she offered me with glowing kisses. At the same instant I heard a loud burst of laughter; the cabinet was suddenly as bright as day, and the real Faustina rushed forwards from behind a curtain, saying to another lady that followed her: “Flaviana, I have won the wager!—and thou, good Proteus, forgive me this little artifice; I leave it to thy own philosophy to draw the moral from this platonic adventure, which for  
thee



"'t'ce may be most profitable." Having said this, she ran off with her laughing friend, leaving me in a confusion, a consternation, a desperation that would have excited pity in the heart of my greatest enemy.

LUCIAN, *laughing.*

Poor Proteus! — Forgive me for laughing with them — it may be pardoned in a friend! — But knowest thou the Flavianiana who was so merry at having lost her wager at thy expence?

PEREGRINE!

"She was a young lady of the first quality at Rome; and, as she made great pretences to wit, and wished to be reckoned a great patron of the grecian muses, had set a number of machines at work to get possession of me on my quitting

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the house of Ceionius. But, as, in regard to her morals, she stood in a doubtful light; and, as, for the sake of preventing all idle presumptions, I had actually proposed to get the reputation of a woman-hater: all her attempts were defeated; and this it was, probably, that gave occasion to the wager, of which, in so surprising and cruel a manner, I became the victim.

LUCIAN.

And who was the lady on the couch?

PEREGRINE.

I staid only just so long as to convince myself, to my fresh astonishment, that it was Myrto, the very slave Myrto, who in the villa Mamilia had played the part of one of the graces attendant on the goddess, and who took so much pains,

pains, as thou mayst recollect, to blacken the beautiful Theoclea to me. The impression which I had then the misfortune to make on her tender heart, seemed not to be effaced after a period of above twenty years; she did her utmost, under pretence of having matters of great moment to disclose to me, to detain me; but my pride was too deeply wounded to allow me to endure one moment longer the air of this house which I suddenly found so pestilential. I tore myself away from her, flew back to my cell, and remained some days shut up in it, in order to fetch breath after my philosophy had received so rude a shock from the disgraceful termination of the finest adventure of my whole life; and all things considered, to take the fixed resolution that it should be the last of this kind for all my future days.



LUCIAN.

Let me speak frankly to thee, friend Proteus?—That thy heart, in its first emotions should boil with rancour against the beautiful Faustina, I can easily suppose, and as easily forgive; whose would not in thy situation? But, if in the solitary hours of recollection thou didst not so far get the better of thyself as to acquit her of all guilt in thy disastrous adventure with her; if thy memory was so faithless that thou didst not recollect, that—even the noontide repose in the grotto not excepted, which, without a judicial proof to the contrary, that thou couldst scarcely bear, I shall hold for a mere accident—that she, I say, employed neither seducing arts to draw thee into her snares, nor gave thee the slightest reason to think her such an enthusiast as thyself; in short, that it was thou who took to thy own account all that was done

done on this occasion: if thou couldst forget all this, thou wert certainly much to blame. The only thing that she can be charged with, according to thy own relation, was, that she permitted thee to love her after thy curious fashion; and methinks the curiosity, let what would become of it, is the more easily to be excused in a young princess, who was in the humour to be diverted by such pastime, as she was probably challenged by Flaviana to make the wager; and, besides, it was impossible for her to have so lively an idea of an enthusiast like thee, as to foresee how much grief it would cause thee to be suddenly metamorphosed from another Endymion into a new Ixion. Indeed, dear Proteus, it was thy fault alone, that, by means of the aforesaid magic mirror in thy head, thou not only madest her into a moral Venus, an abstract of intellectual beauty, but didst animate this divine image of thy heated

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imagination, with thy peculiar mode of feeling, and generously supposedst a sympathy and relationship of souls, for which in her whole behaviour, as far as I can see, no good reason was to be found by a person of ordinary eye-sight. On the contrary, a man must be as blind and fascinated as thou wert, not to perceive, that, in all thy endeavours to engraft her with thy platonic extravagancies, she remained calm and cool, and how little confidence she had that the test to which thou hadst the presumption to challenge her, would turn out to thy honour. But what decides the matter completely in her favour, and speaks the louder for the goodness of her heart, the more inclination to levity and wantonness there might naturally be in her temper, is the circumstance that even afterwards in the billet conveyed to thy hands by means of the pomegranate, she still warned thee of the danger, though the loss of her wa-  
ger



ger depended on the event of a prudent alteration in thy mind.

PEREGRINE.

I am now, my dear Lucian, as much inclined to excuse Faustina as thyself; and what at that time almost drove me mad, has more than once been matter of laughter both to her and to me, since we met in these regions. But previous to my ventilation at Harpine I could never have been capable of it. Even after the first tempest of my mind was abated, it always remained an unpardonable crime in my sight, that, while I placed the most boundless confidence in the innocence of her soul, she should be capable of carrying on such a game with a heart like mine, and so slightly and wantonly betray a man, who, even in his deviations, as my self-love flattered me, was still deserving of esteem, to the derision  
of

of strangers; and, what was most shocking to my feelings, to the ridicule of a woman whose vanity I had wounded. This I could so little pardon, that I reckoned myself abundantly justified in painting her on that occasion as the most dangerous tyranness, and even in affirming the amiableness which every one must allow her to possess, to be nothing but a mask, under which was lurking a false, unfeeling and cruel heart. When I had once got into this humour, I spared neither her father nor her spouse; and the whole declamation usually ended in a bitter invective against the Romans, male and female, the prodigious corruption of their hearts and manners, the odious despotism of their government, and the singular weakness of the goodnatured emperor, who suffered himself to be flattered that the mildness and clemency of his flegmatic temper were so many princely virtues, and because he wished well

PEREGRINUS PROTEUS.

well to all mankind, imagined himself so thoroughly blameless that all the world enjoyed halcyon days under his sceptre, and that all the people were as happy as himself.

LUCIAN.

And how did the beautiful Faustina behave on this relapse of her platonic lover into the character of a genuine cynic barker?

PEREGRINE.

Notwithstanding the giddy airs of wantonness that led her at times into improper conjunctures, she was the best natured creature in the world. How easily might one have supposed her, were she what I imagined her to be in the unjust exacerbation of my mind, to have been above caring what became of a poor grecian



on vagabond, whom chance had unfortunately thrown in her way? How immense the distance between the only daughter of the emperor, the future Augusta, and Peregrinus Proteus of Parium! — But Faustina inherited the heart of her father. The first joy at having got, by the winning of her wager, the wonderfully fine hermaphrodite of parian marble, was scarcely a little abated, than it struck her mind that some compensation was due from her to the honest simpleton, by whose folly her gallery was enriched with so beautiful a piece, for his disappointed hopes, however ridiculous they were in themselves: and immediately as this occurred to her, she framed a little project in her head, to make the good man as happy, as he could ever reasonably hope to be. The before-mentioned Myrto, who upon the death of Manilius, came into the service of the empress, by whom she was given to her daughter,

daughter, enjoyed the particular confidence of her young mistress, and was the foremost among her freed-people. From her Faustina had learnt, before she had it from myself, all that she knew of my history; and on this occasion was also brought acquainted with the little collateral circumstance, that the spark of love which I had before unknowingly kindled in her fair bosom, was still in spite of time and my ingratitude glowing under the embers. Myrto had now, however, happily attained to her fortieth year: but the graces had endowed her with the gift of appearing always younger than she was, and therefore the good Faustina, thought a match between us would be so much the more suitable as the settlement she intended to give her favourite would enable me to lead a very convenient life, a circumstance which, in her opinion, could do no harm to the fair Myrto with a philosopher whose kitchen-

kitchen-establishment was fixed at four or five oboli per diem.

The favourite had been ineffectually looking about for me for several days, in order to inform me by her own mouth of these gracious intentions of her mistress, when she at length met me in the gardens formerly belonging to Mæcenas, and, ere I had time to get out of her way, forced me into a conversation, in which she omitted nothing that might perhaps have moved any other in my situation to accept with thankfulness the proposal which, with virgin modesty, she made to me on the part of the princess. But the fair Myrto was talking to a man who was restored to his apathy by the never to be forgotten midnight hour and the hermaphrodite to which he had been sacrificed; and her self-love was so sensibly hurt, on this first attempt, by the cold and immovable resistance I made to her



her offers, that she lost all inclination to make another. Some weeks now passed without hearing any thing farther of her or of Faustina; or troubling myself about them. Once, however, as I was taking a solitary ramble about the Esquiline in the twilight of the evening, a veiled figure advanced towards me, desiring an audience for only a few moments. I followed her into a clump of trees; and as soon as she thought herself out of danger of being seen by any passers by, she gave me to understand that she was my old friend Myrto. Faustina, said she, has learnt, that, from what has passed between her and thee, thou claimest a right to speak ill of her. Nay, they go so far as to say, that thou hast been heard to talk in very unbecoming expressions, before a pretty large company, concerning both the emperor her father, and her spouse, whom she thought to be far above the reach of satire. She is disposed to impute these intemperate fallies

fallies to a too great irritability of temper: but she requests thee, for the sake of thy own peace, immediately to quit the city, and hopes thou wilt accept of this purse tied up by herself, for the occasions of thy journey back to Greece, as a mark of her good will. With these words she presented me a tolerably large purse, which, to all appearance was filled with gold.

It was ever one of my most unhappy qualities, that in cases where I had to chuse on the spot between two opposite parties, I almost always took that, which after maturer consideration, I was forced to wish I had not taken. It was manifestly the height of imprudence to regard the request of the princess as any thing else than a gentle command; and it was no less unbecoming to reject her present. But my mind was too much out of tune, and the laughter behind the curtain,

curtain, and the fatal words : " Flavi-  
ana, I have won the wager ! " resounded  
still too strongly in my soul, for allow-  
ing me to accept as well as it was meant,  
this message from a lady by whom I  
thought I had been so unpardonably  
ill-treated. I answered her : I was con-  
scious of no crime that could deprive  
me of the free choice of a residence  
which belonged to me as a roman citi-  
zen. As to the princess's gift, I want-  
ed only oboli for my necessities, and  
having just so many as my present oc-  
casion required, I begged her to bestow  
her gold on some other, who was more  
in want of it than Proteus. And after  
this impertinent reply, I turned my  
back on the astonished Myrto, with all  
the self-complacency of a man who  
thinks he has given the best answer that  
was to be made.

Scarcely had the next morning dawn-  
ed, when I was summoned before the  
præfect



præfect of the city of Rome. I had no doubt but it was the event of the former evening that had procured me this honour; and therefore expected but little kindness from him. But it was my lot always to find men different from what I expected. The præfect took me aside, and told me with a very austere look, but in a gentle tone of voice: that he had reason to believe that I should find the air of Rome, and my stay there quite insupportable, and accordingly he would advise me, as a friend, to leave Italy without delay; and return either to Greece or to Ægypt. That is true, cried I, the air of Rome is pestilential to me! Thy counsel is a mandate from my good dæmon; I am all obedience. And hereupon I flew to my inn, packed up my knapsack, and within the hour was on the road to Brundisium.

I leave it to thee to imagine what a variety of reflections accompanied me during

during this solitary journey. I recalled to my memory all the relations and connections in which I had ever been engaged; I compared my expectation with the consequences in each of these conditions; and the result was: that I felt myself more strongly convinced than ever, that whenever I have imagined I should find among the people around me men like myself, I had proved as much mistaken as I had constantly been before. What way then remained for me to take but to retire more than ever into myself, and neither to require or expect any thing farther from others? But—to shew them my gratitude at least for leaving me the free use of air and water, I renewed my purpose of telling them the truth on every occasion, public and private, if not to their amendment, at least to their confusion and humiliation. It is always something done, thought I, if, in spite of their self-

complacent vanity, and their general tacit convention mutually to impose on each other by politeness and flattery, we can compel them to see themselves as they really are, in the disagreeable mirror we hold before them, though it were but for a moment.

In that design I returned to Greece; and, from this point of view thou wilt easily be able to explain how it happened that those who felt themselves hurt by my frankness brought me into the reputation of a misanthropic, snarling and half-mad cynical dog; as one who spared none of their follies, and made even the virtues and merits for which they would have been applauded by all mankind, to pass through a fiery trial in which they evaporated in smoke and vapour. What thou makest thy Anonymus say on this head is only a reverberation of the public voice. But, if it were necessary to descend to particulars on this subject—

LUCIAN.



LUCIAN.

Spare thyself that trouble; which, from what I now know of thee would be entirely superfluous. I comprehend, not only how thou couldst, for instance, without injustice, see, or rather couldst not avoid seeing, the shining merits, which the sophist Herodes Atticus, the vainest of all men that I am acquainted with, acquired by his immense riches from the vanity and luxury of the Greeks, in a quite different light from the great multitude: I even confess that I myself am not to be excused for having repaid this polite favourite of fortune some civilities he had shewn me, at thy expence.

PEREGRINE.

For that, dear Lucian, thou hast already thyself more than sufficiently revenged me, as, in another of thy pieces

R 2                      thou

thou hast loaded with panegyrics the same frankness toward the identical Herod, which was imputed to me as a crime, in Demonax, who in reality might be as well called a good cynic as myself.

LUCIAN.

I must confess this little correction is not totally undeserved; though, as some extenuation, I might affirm that Demonax was the most amiable and good humour'd of all the cynics; and had the art of seasoning his censure, nay, even his raileries, with so fine an attic salt, and of producing them in so agreeable a manner, that the very persons against whom they were directed could seldom be angry with him.

PEREGRINE.

In this he was like our common master Agathobulus, whom I neither could

nor

nor would resemble, for the reasons I have already told thee. With me every thing, from the peculiar frame of my temper, exceeded the aristotelian line of moderation; whom I could not love with enthusiasm, and praise with rapture, I must shun with abhorrence, and censure with bitterness. How could the world agree with such a man, or he with the world? Nobody felt this more forcibly than myself; and therefore I past the greater part of my remaining life in the most solitary retirement. Athens, though always the scene of tranquillity, was not silent enough for me; I made choice of a little retired cottage, not far from the city, for my usual dwelling; and, excepting a few young people, drawn to me by the reputation I was in, and one or two who came from the deceitful hope that by the instruction of a wise man they themselves were to be wise, the cynic Theagenes of Patrae was



the only person whose visits I admitted, but in fact rather tolerated than desired. I am not surprised, friend Lucian, that this Theagenes fared so ill in thy account of my latter days. Besides his enthusiasm for me, he had in his whole person so many qualities that must have been too disagreeable to a man like thee, for allowing thee to be more tender of him than thou wert to me. However, he was in fact a man of good intentions, and I think still, at this moment, that his zeal for me was sincere: but his clumsy organization, his vulgar education, a certain innate impracticability, and a natural, though luckily not a favoured, propensity to an idle and independent life; in short, the very same circumstances which had thrown him into the cynic order, prescribed such narrow limits to his cultivation, that, with all his enthusiasm for the Theban Hercules, and—poor me, he never went farther than to perform a pretty considerable  
part

part among the vulgar cynics of that time. Nevertheless, such as he was, his friendliness, his ardour, and his passionate attachment to me procured him some share in a heart, the most urgent want of which was something to love; and notwithstanding that he often enough excited my repugnance by the innumerable dissonances, which his manner of feeling, of thinking and of living produced with mine: yet it was impossible for me, to dismiss the only person, whom I firmly believed to be heartily attached to me, without any selfish regards; and thus it very naturally followed that he took upon himself the principal and busiest part in the performance of my famous death-scene.

This last epocha of my life—which, as thou hast seen, was extraordinary enough to require an uncommon termination—is now the only matter, dear Lucian, on which I owe thee some elucidations.

A voluntary exit from life, notwithstanding it was disapproved, for very plausible reasons, by a Plato and an Epictetus, was what had not so rarely happened among the Greeks and Romans of a certain class, and on the other hand was so much justified, and in a manner sanctioned by great examples, that scarcely any body would have been surprised or affected by it, if I had thought of putting an end to my life in silence, as so many other philosophers have done, by hunger, or opium, or even by a running noose. But a voluntary death, so unusual in Greece, four years previously announced in a solemn manner to the public, must excite universal attention; and it was easy to foresee that by some it would be pronounced a great and heroic action, by others an act of frenzy, and by a third class declared to be a mere farce; while all, or at least the majority, would only trust to their own eyes for the truth of it.

The



The design of putting a voluntary end to my life, whenever I should find it to be the proper time, I had long conceived; and in fact at the time when I fell upon the resolution at Alexandria, to represent the character of a philosophical Hercules in my manner of life. Since my banishment from Italy this idea grew stronger with each succeeding year. Life, among the inhabitants of earth, which, since what I had lately experienced at Rome, had lost all charms for me, now became more indifferent to me from day to day, and at length quite hateful. My whole mode of existence and the extremely austere abstinence, to which I strictly adhered from that time, had dissolved all the natural ties which attach individuals to life, or at least gradually reduced them to very thin-spun threads; whereas the strength of that singular sentiment of my dæmonic nature—which now needs no longer surprise

prise thee, as it was the prime and most powerful spring of my whole activity—augmented in the same ratio as the natural attachment to life declined; the clod of organized clay which I was still forced to drag along became daily more burdensome to me; these organs themselves were in my mind but impediments to a more perfect mode of seeing and hearing, and to the acquisition of a closer relation with the universe, and especially with the spiritual world and the energies of it; in short, to an infinitely more beautiful and unbounded activity. I felt myself at length impelled by an undescribable longing after this superior life, of the reality of which I had never doubted for a moment; and as the hope of being useful to mankind by my longer abode among them, became weaker and weaker; as it at last appeared to me like a ridiculous chimæra only engendered in the brain of an enthusiastical youth

youth entirely unacquainted with the world, and after all that had happened to me, could only be longer entertained by an incurable fool: there was nothing now left to detain me; and I resolved to die.

But at that very instant a thought came into my mind, that, as my life was of no use to the world, at least I might make my death beneficial to it. In this age of softness and effeminacy, thought I, the immediate public spectacle of a voluntary heroic death, such as the death of Hercules on mount Oeta, Calanus in the presence of Alexander and his whole army, must make a deeper and more salutary impression on the minds of men, than the most eloquent moralist, by the finest declamations in the Lyceum or in the Stoa, could produce in twenty years. Thou knowest, dear Lucian, how easily my imagination caught fire from ideas of this nature; and yet it must appear ridiculous



diculous to thee, were I to tell thee, without the least exaggeration, how transported I was at the thought of burning myself at Olympia, in the sight of so many myriads of Greeks and foreigners from every region in the world, on a fine summer night, when it first occurred to me. On which ever side I contemplated this death, it presented itself to me in the most captivating form. In regard to the people of the present time and of ages to come, it was a glorious personal sacrifice, which would exalt me for ever into a benefactor of mankind, who had so little deserved it of me, by affording them an indelible example of fortitude, of contempt of what is dearest to mortals, and of an inward consciousness of a destination infinitely superior to this wretched terrestrial life. In regard to myself it was the shortest, the noblest method, that most conformable to the original nature of the dæmon within me, in which my real self consisted,

fisted, to return to my original element; after an exile already of too long duration in this detested land of illusions, of passions, and of wants. Besides, I must own, that I felt myself not a little flattered by the thoughts of shewing to the christians, that they were not the only set of people, who, through their faith, were inspired with the intrepidity of bidding defiance to the horrors of a painful death.

LUCIAN.

But, if all these ideas wrought so powerfully on thee, how came it that thou contentedst thyself at the next return of the olympic games with merely announcing thy design, and couldst delay the execution of it for four whole years more, which must appear to thee in such a state of mind, four centuries?

PEREGRINE.

To speak sincerely, Lucian—as, with all my extraordinary qualities, I was  
in

in fact just as much a man as others, so I could not vouch for it, that the instinct which binds all living beings, by a secret and so much the more powerful tie, to the only mode of existence which, from immediate experience, they are acquainted with, might not have also its effect on me. However, all I can affirm with certainty on the matter is, that I was not conscious of this motive. I had rather a long struggle with myself before I came to the resolution to conquer my impatient longing after death, as the last passion I had still to sacrifice to wisdom, and to render the heroic and exemplary part of it so much the more striking and complete by marching towards it step by step for four long years. This, dear Lucian, was at least, the only motive that I discovered to myself, to which I sought to give all possible weight, and which at last got the greater superiority as I thus gained time partly to prepare the few friends,  
that



that were warmly attached to me, for our separation, and partly to prosecute a singular conceit which had inspired me with the strong desire of putting all Greece into a salutary alarm by my death.

LUCIAN.

Thou art speaking perhaps of what were called the circular letters, which, as the report goes, thou wert to leave, as a sort of legacies to all the cities and towns of any note in Achaia and in grecian Asia?

PEREGRINE.

Thou canst not conceive my happiness in the idea of the effect which the last will of a sage rushing on death in so extraordinary a manner, must make upon those, to whom (at a time when he had no longer any concern in their weal or woe any more than in their good or bad opinion of him), in so disinterested and moving a manner, he gave to understand  
how

how much his heart was interested in their benefit. A considerable time before my death my whole soul was employed in these circular letters; it insensibly regained by their means all the warmth, all the inspiration of my youth. Never yet, thought I, has any son of man been in a state and situation that gave him so great advantage above his brethren; that justified him in so high a degree, to tell them to their face with so irresistible an impression, every wholesome truth, (as I in my goodnatured folly fancied), and which on the other hand, must make them also on their side, so disposed to give a patient hearing to his penal censures and the projects he had formed for the improvement of their police and their manners. By the help of my cynics and their interest I contrived it so, that all these letters should reach them at the same time with the tidings of my death, and (what perhaps could only happen to me of all the race of mortals) during

during the whole time that I was employed in these my moral and political bequests, it never once came into my head, that, either from the solemn style in which they were conceived or the matters they contained, they might be received with wrinkled noses and shrugged shoulders, as the dreams of a lunatic; and the affairs of the world would go on, not a hair better than without me and my last will.

As my sole design in the whole of this confession of my eventful life was to enable thee, by a circumstantial detail of what thou didst not know, to judge more justly and reasonably of what thou knewest or believedst thou knew; so I can now in all confidence leave it to thyself to take up my defence, if necessary, against the author of the accounts of the termination of Peregrine's life. All misunderstanding now ceases, and Peregrinus Proteus at present stands before thee,



thee, as an enthusiast, if thou wilt, but, however, as an honest enthusiast. Thou mayest now explain to thyself, without trouble, what is likely to be true or untrue in the account of the physician Alexander, who was called to me in the violent fever with which I was attacked eight or nine days before my death; and wilt easily comprehend how the physician Alexander as falsely interpreted the reason I gave him why I rather chose voluntarily to die in the flames at Harpine, than of a burning fever, as the sophist Lucian gave a wrong guess at the cause of that fever, by saying: Probably because he has overloaded his stomach. I may confidently appeal to the ocular testimony of my friend Lucian, now that there is no longer any cloud between us, who saw me set fire to the pile of wood with a pretty firm hand, concerning the dread of death from which my old declared antagonist, the

said

said sophist, explained the delay of my public burning.

LUCIAN.

This purer element which we now inhabit, happily makes it as impossible for us to regard ourselves as others with a partial eye.—It must have been a delicious moment, Peregrine, to thy feelings, on perceiving thyself instantaneously wafted from the suffocating vortex of flames, into this new life!

PEREGRINE.

Oh, most assuredly! and yet to me, who foresaw it, not so surprising as to thee, whom the cold-blooded Epicurus had persuaded, that with the last breath all is over.

LUNCIA.

Indeed the pleasure of this surprise was so great, that without regard to so many other signal advantages it spreads  
over

over the terrestrial life, on that account alone I hold it for no slight merit, that the good man has conferred on human nature. However, of this another time. — Allow me but one question more: After thy separation from the christians, what became of Kerinthus, and of sister Theodosia, in behalf of whom thou hast so strongly interested me, in every new form wherein thou hast shewn them to me, that their fates can never be indifferent to me?

PEREGRINE.

It went on unusually to the end. But, after so long a narrative it is time to rest. Thou mayst hear it from themselves, Lucian: their story will be the more interesting from their own mouths.

FINIS.





